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GAYA AND BODH GAYA

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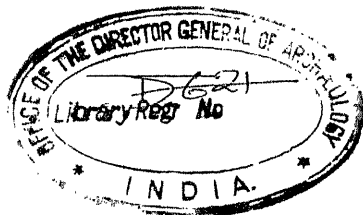
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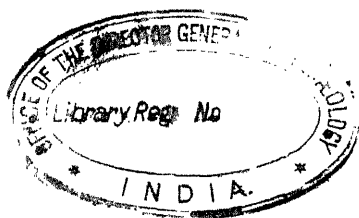
E. L. Tanner, Esq., I.C.S.

DIRECTOR OF LAND RECORDS AND SURVEYS,

**THIS SLIGHT SKETCH OF A GREAT
SUBJECT**

IS

MOST RESPECTFULLY DEDICATED.





PREFACE.

—:0:—

A FEW words seem to be needed for explaining the origin of this little volume. During 1914-15, the author was deputed by E. L. Tanner, Esq., I.C.S., (then Settlement Officer of South Bihar at present Director of Land Records) to make a Survey of the Gaya Municipality. He utilized the opportunity thus afforded to him, and imbibed the idea of compiling a book, dealing with the history of that ancient place and its neighbourhood. The idea was developed by the encouraging words received from E. A. W. Oldham, Esq., I.C.S., C.S.I., late Commissioner of the Patna Division who kindly placed various materials for the author's use. To both of them, he feels indebted, and gratefully acknowledges the fact that it is mainly due to them, that he has been able to bring out this treatise before the public. He therefore thinks it meet and proper that the fruit of his labour ought to be dedicated to Mr. Tanner as a humble token of the heart-felt gratitude and esteem, the author entertains towards him. The Old Gaya, replete as it is with relics of ancient glory, is a renowned place of Hindu Pilgrimage. Similarly, Buddhists from distant parts of Asia, resort to "Bodh Gaya" to pay their tribute of reverence to Buddha. Both these places form, therefore fit thesis for historical and archaeological research. The task therefore which

the author took up in hand, although not easy was yet a pleasant one, and the importance of the subject matter itself, served as a stimulus to guide the author onwards. He regrets, however, that the conditions and circumstances of the public service to which he belongs afford one little leisure for pursuing with adequate ardour and earnestness the many interesting subjects of inquiries but he has spared no pains to insert in this compilation, as much useful and interesting informations as he possibly could collect consulting the works of all authors, who gave any account of Gaya and Bodh Gaya; but all the same he is sure that there are innumerable shortcomings and therefore depends upon the indulgent public who would kindly give a sanction to these defects. The author shall be thankful if the paper which he has composed will attract the notice of abler students of ancient India with sufficient leisure and opportunities for further research.

He is indebted to his friend Mr. Manoranjan Ghosh, M. A., the Curator of Patna Museum for his kindness in obtaining various informations for the book and he owes his best thanks to Mr. Jaigopal Ganguli, B. L., for much valuable assistance in the compilation and reading of proofs.

2627.

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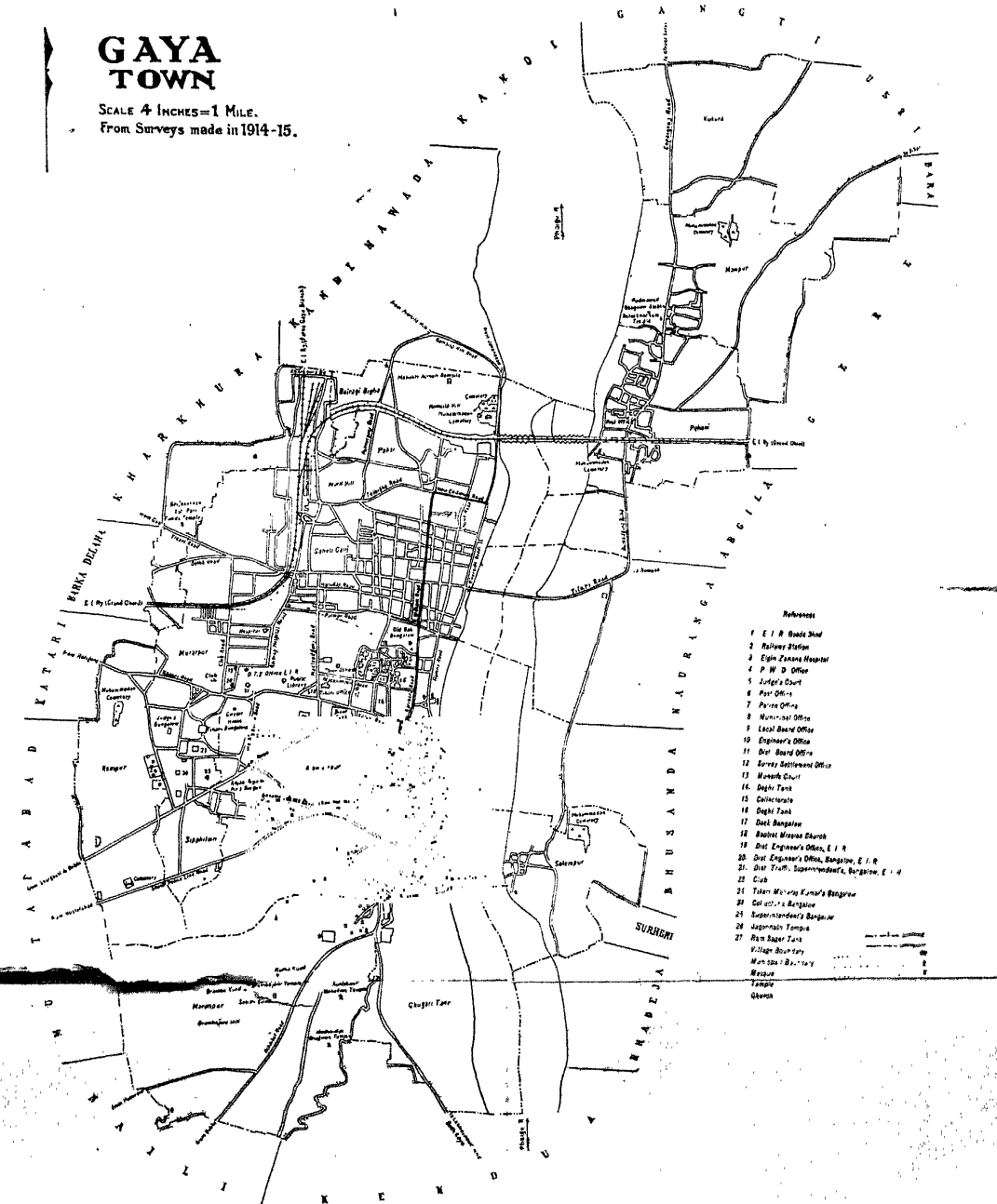
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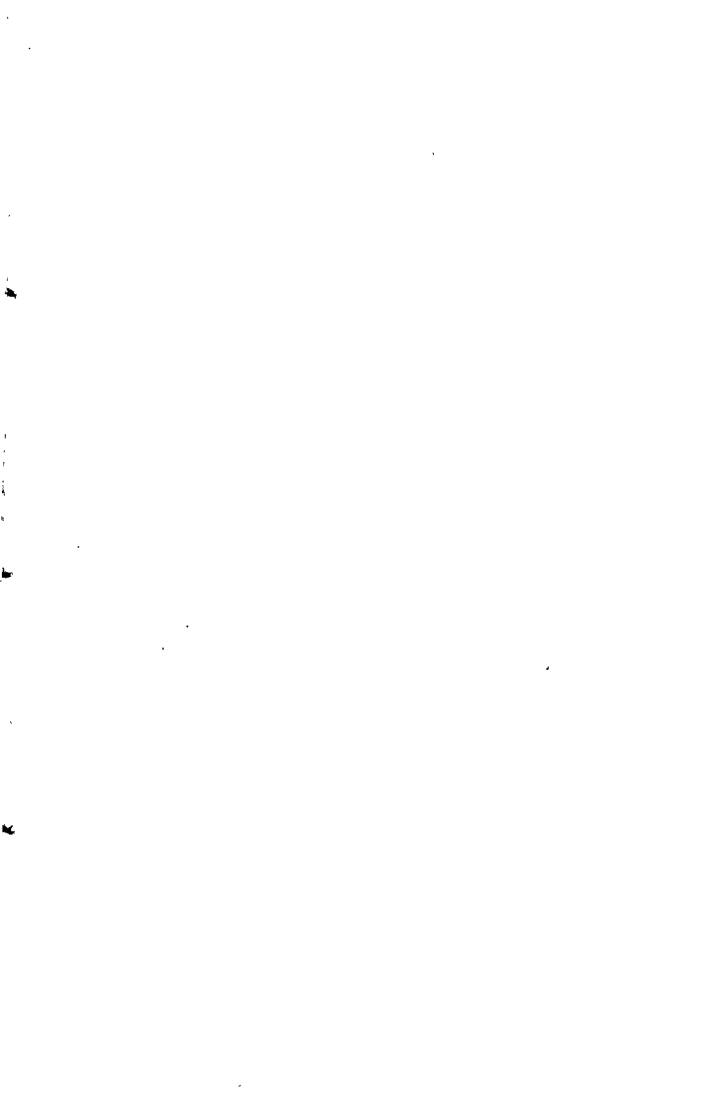
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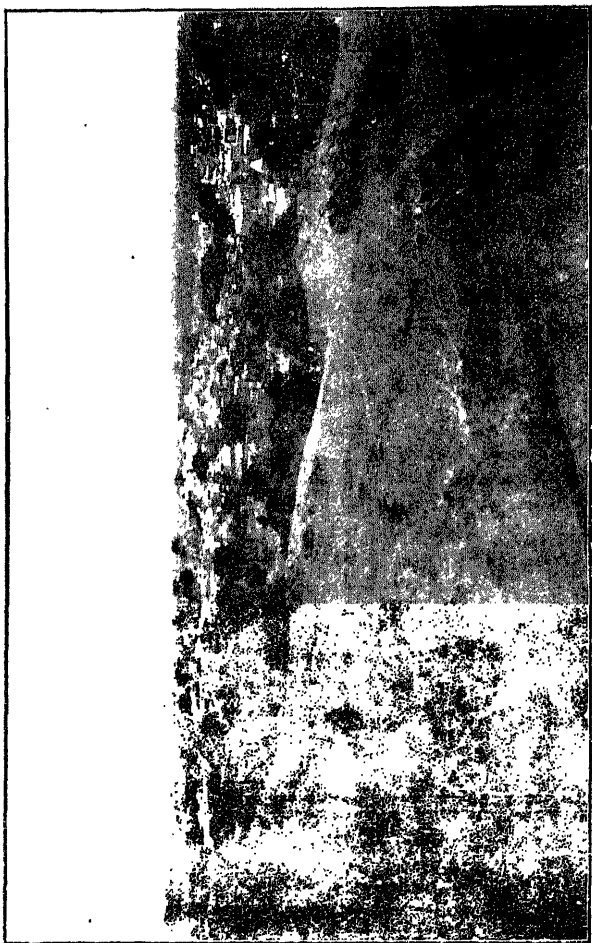


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Bird's eye view of Gaya Town.

CHAPTER I.

(TOPOGRAPHY.)

THE town of Gaya is situated on the western Bank of the Phalgu River at $24^{\circ} 49' N$ $85^{\circ} 1' E$. It is one of the important railway stations on the Grand Chord Line of the E. I. R. The Municipality of Gaya comprises 4,000 acres of congested urban area and 2,061 acres of rural area. There are 14 entire villages contained in the municipality and portions of six Revenue Survey villages.

The town of Gaya may conveniently be divided into two—one, the residential site of Gayawals—the priests, which is called "Old Gaya," and the other the residential area principally of lawyers and tradesmen. This part originally was called Elahabad but now it is called Sahebgunj.

The old town stands on a rocky eminence between a hill and the Phalgu River and Sahebgunj is situated on a plain on the bank of the Phalgu, extending towards the south of a hill named Ramsila. Between the two towns there was an open sandy space which is even now called *Ramnahev chase*—this was called Ramna or Deer Park in the Buddhistic period.

Here stood the court houses in times of yore. The old town of Gaya has got more substantial buildings than those of Sahebgunj, the greater part

of the houses being of brick and stone and most of them having two or three storeys.

The architecture looks singular with corner turrets and galleries projecting with every possible irregularity. This style of structure coupled with its elevated situation renders a distant view of the town very picturesque, though somewhat grotesque. The near approach to it, however, fills one with dismay. The streets are narrow, crooked, dirty, uneven, and often marked with large blocks of stone or projecting angles or rock. The windows of houses are few and small in size. The best houses towards the market places have sheds erected in front of the lower storey.

The new town of Elahabad which was subsequently named as Sahebgunj was founded by Thomas Law in 1785 A.D. This can be ascertained from an inscription on a wall on the east side of the Sarai Road in Gaya which runs thus—“*Hal Aziz Elahabad Shahar Thomas Law Bahadur buna kurd san 1199 Hijri mutabiq san 1785 Isvi.*” The two gates looking like triumphal arches standing at two ends of the streets passing from old town to the new town, speak of their recent construction and are attributed by some to Mr. Law and by others to Mr. Seton. It may be well to observe enpassant that at this period, there were not two different districts as at present namely Patna and Gaya, but they were included in the great district called Bihar district which was placed under a Collector called the Collector of Bihar, whose

territorial jurisdiction extended up to the parganas lying west of the Kiul River, which now form part and parcel of the Monghyr district.

This great district namely the Collectorship of Bihar was placed under the charge of Thomas Law, the officer above named, who was a covenanted-servant of the Company. He assumed charge and the Head-quarter was at Gaya where both Law and Seton held their courts. The position of affairs which stood at that epoch is thus dealt with. "The Head-quarters of this district was at Gaya where Thomas Law and his successor built the civil station in the suburb of Sahebgunj. Bihar proper thus extended from the Sone to the Kiul, but a narrow strip of 403 square miles on the Bank of the Ganges from Manair on the west to Fatuha on the east had been detached in 1798, and placed under the jurisdiction of the Magistrate, Patna City."

The fort-like structure of the buildings of Old Gaya stands in a marked contrast to that of the buildings of Sahebgunj. This is because, no fortification was necessary for their protection. The Old Gaya had been often attacked by the Mahrattas, and the adjacent tracts, suffered from the inroads committed by them. Looking at its old history, it can be gathered that when the Mahrattas used to invade the districts, the Gayawals boldly formed themselves into 14 Companies to each of which was entrusted the defence of an entrance into the town and the Mahrattas were invariably repulsed, and the town thus remained impune from their depredations.

Many Zamindar Brahmins and other warlike noble men retiring to the town with their families and effects, made a considerable addition to the power of the priests. During the subversion of the Mughul Government their united strength and vigour saved the town from the rapacity of Kamgar Khan, chief of the Mayies. Kamgar Khan was the youngest brother of the Hasua family which consisted of four brothers of whom Warisali Khan was the eldest. The youngest, however, was the most powerful, and took a leading part in checking the growth of the British influence after the battle of Plassey. This Hasua family was otherwise commonly known as the Mayie family.

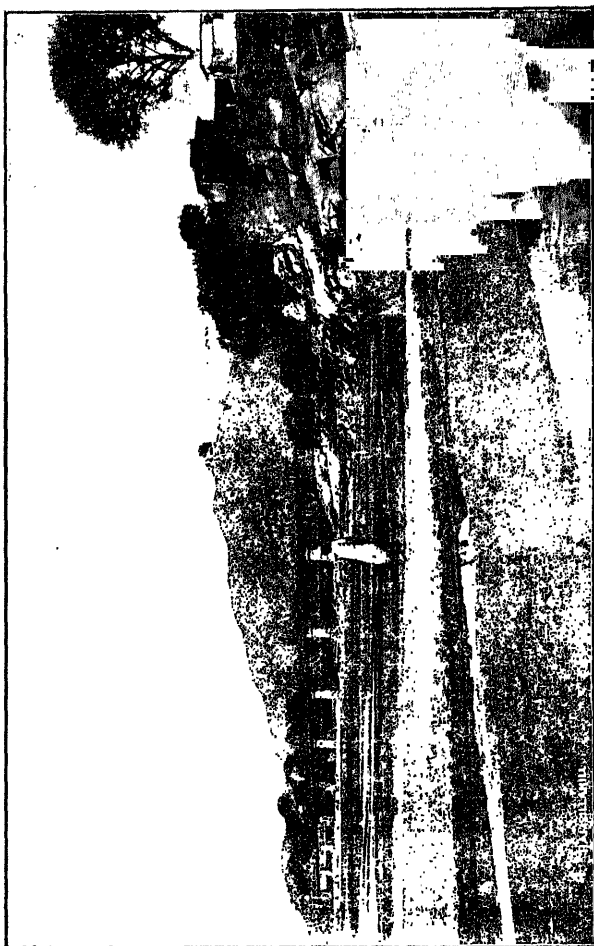
Gaya contains many religious buildings.

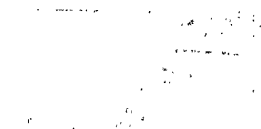
The name how derived :—To trace this we shall have to deal with the temples and specially with the oldest of them dedicated to Gadadhar and Vishnupad. There are two stories about Vishnupad :—

(1) *Brahmanical*.—Gaya was an Asur or demon, all the gods and goddesses sat upon him, but were unable to keep him down when Vishnu put his foot upon him and prevailed. The giant is said to be still lying there under the temple of Vishnupad.

(2) *Buddhistic*.—The name is derived from Gaya Kasyapa, a fire worshiper who on this very spot was overcome by Buddha in religious argument.

This is identified with the ancient Gaya Sirsha. The southern portion of the modern town of Gaya





—

was the ancient Gaya. The present temple of Vishnupad was built by Ahalyabai, Maharani of Indore, (1766-1793) on the site of an old Buddhistic temple. The impression of Vishnu's foot which is worshipped at present, is said to be according to Buddhist view, an engraving of Buddha's foot formerly worshipped by the Buddhists. The Brahmajoni Hill on the southern side of the town was the Gaya Sirsha mountain of the Buddhists, where Buddha delivered his brilliant sermon to his new disciples after his return from Benares.

The hills esteemed holy are crowned with temples. The highest is 450 feet in height, situated to the south of the town and is called Brahmajoni which is identical with Gaya Sirsha as stated above.

In the north of the town is the granite hill of Ramsila, the height being 372 feet. There is a temple of Patal Maheshwar as well as figures of Siva and Parvati.

Ram Gaya is on the Eastern Bank of the Phalgu River.

There is only one River Phalgu at Gaya, which excepting the rainy season remains dry all the year round. Only a portion of this river remains under water for all the season and that portion is just in front of the Vishnupad temple.

About seven miles from the modern town of Gaya stands Bodh-Gaya, the most important and interesting Buddhistic place in Bihar.

CHAPTER II.

(HISTORY.)

IN ancient time Gaya was inhabited by wild aboriginal tribes. To the present day, their progenies are found in the southern hilly region covered with forests. When the people of Tirhut—(Tirbhuti, birth place of Sita Debi) across the Ganges and those of Ajodhya were in full enjoyment of the Aryahood or the Aryan civilisation. Gaya and Patna were still then, the homes of the aboriginals. In the “Satapath Brahman” we find that in earliest times most probably in the Vaidic Yuga (Vedic Age) the Aryans did not cross *Sadanira* or *Gandaka* (European research establishes *Sadanira* to be *Gandaka*, although *Amorkosh* indicates *Sadanira* to be *Karotoa*). The eastern side of the *Gandak* was the first place where the Aryans settled in colonies and in this territory, the *Videhas* had been flourishing. It was for this reason that no trace is found of their names at that time. Until so late as the sixth century before Christ, *Baudhayana* described this as the country the inhabitants of which were of mixed origin and out of the pale of Aryan civilisation. *Rajgriha* or *Rajgir* was the oldest capital of this part of the country. *Jarasandha* was the king. There is a mention of the kings of *Brihatrath* line as rulers of *Magadha* and their rule has been traced from 1280 (B. C.) to 637 (B. C.) *Jarasandha* was the most

famous of this line and according to Dutt's "Ancient India," Jarasandha ruled between 1280-1259 (B. C.) The ancient structures, the debris of centuries defaced by the hand of time and of man, still bear witness to the glory of ancient architecture and sculpture of India and make the place full of archæological interest. According to Mr. V. H. Jackson, the ruins at Ibrahimpur are the remains of the Magadhapura of Mahabhartā II, XX, 30; he has also successfully identified the Gorathagiri, and the account he has furnished regarding the ten inscriptions, which he discovered in the Barabar hills will be found interesting to the student of archæology. The above Magadhapura was Jarasandha's city called Giribrajapur city, and not visible from Gorathagiri.

According to Vishnupuran and Vayupuran the Sisunagas and the Nandas reigned for 332 years and 800 years respectively; modern researches, however, have proved that the Sisunagas reigned for 239 years (600 B.C.) and the Nandas 40 years only (361 B.C.).

Sisunag was the founder of this line of kings and from this time the history of the royal family of Gaya can be traced. In the 6th century B.C. Sisunag was reigning in Patna and Gaya, but no detailed history of the reign is obtainable. The fifth king of this dynasty was Bimbisara, in whose time the kingdom of Magadha flourished. It was during this period that a fort was built between

the conjunction of the River Sone and the Ganges ; and this fort was the future Pataliputra which was subsequently to become in time the capital of Magadha nay the capital of India, for sometime. The land between the Sone and the Ganges was in ancient times called " Karush Desha " and the inhabitants were called " Bratyā Vaishya "—Manu roth chapter. In Bhagwat " Paundra Vasudeva " has been mentioned as the king of " Karushdesha. Bimbisara conquered the Anga kingdom and annexed the same to Magadha. At this time Rajgriha (old Giri=brajapur) was particularly known as Kushagharhpur. From a Pali book " Biman Vastu " by name, it appears that the great architect Maha Gobinda had built this beautiful capital. This is a very old place. Many appear to think that this was ' Kikat ' as mentioned in the 5th Mandala of Rigveda, and even now its survival may be found in Shahabad where Sindh Ghotaks. " Aranya Aswas " in jungles are still found as of special interst. According to Cunnin-gham the old site of Rajgriha is the modern Giryak 36 miles north-east of Gaya. (Giri-Ek=Giriek=only one hill). In time of Huantsang there was an inscription of the Buddhistic time.

Now there are the ruins only of an old fort, and surrounded by hills on all sides, it looked as if, it was a hill girt city at one time. The most prominent feature of this reign was the foundation of the Buddhistic religion by Buddhadeva and of Jainism by Jain Tirthankar Mahabir Swami. According to " Lalita Vistar," Gautama Buddha

came to Gaya being invited by the Brahmans and Kshatriyas of Gaya and stayed in meditation for sometime in Gayasir or Brahmajoni.

Bimbisara became a famous patron of Buddha. Soon after the death of Bimbisara, both Buddha and Mahabir attained Nirvana. The last king of this time was Mahanandi who had married a *Sudrani* who gave birth to a son Nanda Mahapadma by name. He was the founder of Nanda dynasty. In 4th century B. C. the *Naga* dynasty became extinct and the low caste Nanda Dynasty flourished and Mahapadma became the most powerful and vanquished all the Kshatriya kings. He had eight sons. Samalya was the eldest. Eight of Mahapadma's sons occupied the throne of Magadha in succession, till they were rooted out by Chandragupta, an illegitimate son of one of the Nandas who had joined the camp of Alexander the Great, on the occasion of his invasion of India. After Alexander's departure, with the help of the well-known Brahmin of Takshasilla, Chanakya (famous in History by the name of Vishnu Gupta) by name, he expelled the Nandas and seized the throne for himself about 320 B. C. This Chandra Gupta had various names according to different Greek Historians.

(ATHENA-AUS SCHLEGEL—SANDRAKOPTAS.

Plutarch-Andrakotas.

Diodorous Siculas—Xandramas Chandramas).

Chandra Gupta kept up intercourse with Alexander's successors and received at his place

at Pataliputra an ambassador of Seleucus Nikator. He successfully resisted Selucus one of Alexander's Generals and it was at his court that Megasthenes compiled his great work on India.

The original work compiled by Megasthenes, is, however, lost, but later writers have quoted numerous fragments of it, and which are of great historical value. It would seem that the city of Pataliputra was over 9 miles in length and $1\frac{1}{2}$ miles in width; and was surrounded by wall with numerous towers and gates and a trench; that this city of Pataliputra is the modern Patna can therefore be safely asserted as a corroborative proof thereof a stone inscription containing the words 'Patalipur' near a tank to the south of Gulzarbag station has been discovered. This inscription is in Nagri character, and the stone itself is placed at the door of the Jain Temple. The Department of Archaeological Survey of India, has taken up the matter of investigation in right earnest, and numerous excavations, leading to interesting discoveries have been made on the ancient site of Pataliputra. According to Mr. Waddell, Bulandi-bag near Kumrahr, village was the capital of the great Mourya emperor Asoka, as during the excavation which was carried on in 1895-96, under his supervision, relics of brick houses and engraved images on stone, and stone pillars according to the Greek style were unearthed. Lately Dr. Spooner, has been carrying on the work at Kumrahr, and satisfactory results have been obtained. According

to him the modern site of Kumrahr, was the palatial residence of Chandragupta.

Although these authentic sources of information supply the link connecting the old Pataliputra with the modern Patna, there is a controversial problem in this connexion namely, the identification of and fixing the position of Palibothra of the Greek writers. Chandra Gupta as king of Magadha occupied a predominant position in India, and established his supremacy over the whole territory lying between the Himalya and Vindhya mountains including that portion of Afghanistan lying south of Hindukush; the territory over which he held sway, being large in magnitude, the exact position of Palibothra has caused a difference of opinion. According to Strabo, Palibothra was situated at the junction of the Ganges and another river; lib XV, P. 1028. Arrian places Palibothra at the confluence of the Ganges and Erranaboas, the last of which he describes as less than Ganges or Indus, but greater than any other known river. Hist Ind. C. 10; and as the Jamuna at its junction with the Ganges, says, P. Boudier is not inferior in magnitude to that river, Mr. Roberston would indentify the modern Allahabad with Palibothra of olden times. This view, however, is not endorsed by Major Rennel who would place Palibothra on the same site with Patna, and the consideration which led him to adopt this view was that the present Sone river formerly flowed by the city called Pataliputra, and it stood at the confluence of the above River at the time. Besides, the name Pataliputra nearly

resembles the ancient name of Palibothra. P. 49-54 of the Memoirs. According to Pliny's Itinerary, however, which, gives a table of distances from Taxilla the modern Attock to the mouth of the Ganges, Palibothra is situated 425 miles below the junction of Jamuna and Ganges and if this be accepted neither Patna nor Allahabad would correspond to the site of Palibothra of old ; for the actual distance of Patna and Allahabad is not more than two hundred British miles. Arrians' Erranaboas might, however, point to the Hiranyabaha, and the present Sonapur might be the same as Hiranyanagar; if this surmise be correct, and if the junction of the Sone, and the Ganges was formerly under the walls of the city of Pataliputra, then modern Patna might be identified as the site of the Palibothra of the Greeks. It is, however, safe, not to hazard any definite opinion in the midst of the conflict amongst authorities, and at this distance of time, any attempt to identify the site of Palibothra which is shrouded in obscurity, is unprofitable. Pataliputra is the ancient name of Patna. It may allude to the fact that Chandra Gupta had married the Greek lady "Patali" and it is quite possible that the kingdom was named after her son as "Pataliputra Pur." One name of this town is "Puspapur or Kusumpur." Another name of this town is 'Palibothra' according to western books. Probably this was taken from the accounts of India by the Greeks. It appears that Pali-bothra is derived from original Pali-barta. The original language of Magadha is

Pali and the capital of Magadha kingdom reasonably was styled as *Palibarta* or the abode of the Pali speaking people. So Patna is undoubtedly derived from Pataliputra. The dynasty of Chandra Gupta was known as the Maurya dynasty. Chandra Gupta's mother's name was Mura. The descendants of Mura were named as "Mauryas" and Chandra Gupta was the founder of this dynasty and during his reign Pataliputra or Palibothra or Patna grew to be the capital of India. If any fixed point from which the chronology of ancient India is sought to be ascertained it is from the period of his reign. As a near contemporary of Alexander the great, this Chandra Gupta, resembled one the great warrior of west, in his victorious career in India. One state after another fell under his way, and proclaimed him its sovereign. His supremacy was established, over the whole of Aryavarta including the north-western region. After Alexander's death in 323 B.C. Seleucus came at the head of an expedition for the invasion of India, but he was obliged to conclude a peace with the monarch Chandra Gupta and made to acknowledge the Indian provinces, conquered by Alexander to be included within the dominion of the Mourya Chief Chandra Gupta. Bindusara succeeded his father Chandra Gupta and followed in the wake of his late father's policy assisted by the Mourya Bismark Chanakya. In his Court Megasthenes was replaced by Dermachus. His reign is marked by measures which were calculated to render his dominions united under his sovereign control and

he successfully accomplished this task of solidarity which he set on foot; a vigorous administration brought the territories between the western and eastern oceans comprising 16 capitals under his supremacy. From the materials available we can gather that the territories held under the Nanda dynasty were further extended by the Mourya rulers. It seems that the valleys of the Jamuna and the Ganges and the country up to the Narwada in the west, *i.e.*, nearly the whole of Northern India except the Panjab, Sind and Northern Rajputana had acknowledged Maha-padma as their ruler. To this vast empire Chandra Gupta added the Panjab, Sind, Afghanistan and Baluchistan, and probably Nepal and Kashmir (according to Arthasastra). During Bindusara's reign, fresh conquests brought territories South of Narwada, *i.e.*, up to about Madras under his dominion, and the territories, so annexed to the empire, formed the heritage of the great Asoka when he sat on the throne. Third in succession from Chandra Gupta was the great Asoka, the grandson of Chandra Gupta (263-222 B.C.) in whose time Gaya flourished and became adorned with all its glories. Buddhism was finally adopted as a State religion during his reign. His rock and pillar inscriptions are the earliest pieces of historical information given by an Indian, and shew that the great king used to honour all the Buddhistic, Brahmanical and Jain religions alike. He established a hegemony over the whole of Northern India. He was the greatest votary of Buddhism. It was at his time that

missionaries were sent out to Greece, Egypt and other distant places which were known to India, to spread the Buddhistic religion and this Asoka Vardhan, to preserve the religious movement, had appointed a prime minister of religion, which was perhaps the first move in the world in this direction.

Over and above these religious activities, the great king built a stupa at Sanchi, and erected pillars at various places with inscriptions. Moreover, for the benefit of the monks of Ajivaka sect, (the Digambaries according to Mr. Hoerule) he excavated cane dwellings in the Barabar Hills. After him, king Dasaratha tried to follow the footsteps of his predecessor and excavated caves for the use of the Ajivaka sect in the Nagarjuni Hill, in Gaya district.

The Maurya dynasty declined after Asoka and became extinct with the demise of Brihadratha who was put to death by his General Sunga Pushyamitra in 183 B.C., who thereafter occupied the throne. The Sunga dynasty then flourished but for a short period, the last of them being murdered by his minister, Basudeva who founded the Kanva Dynasty which lasted for 50 years only. During this time Kharavela, the king of Kalinga, had invaded Pataliputra with his legion, (157 B.C.) and finally conquered it about the year 25 B.C. and Magadha ceased to be an independent kingdom. From this time and up to the time of the King Huvishaka of the Kusha dynasty 150 B.C., no historical information of Magadha can be had and it is almost a blank.

King Huvishaka was a Buddhist and it is said that he had spent a good deal of his wealth towards the extension of Bodh Gaya Temple.

The next important fact is the account of Chinese travellers:—*Travels of Fa Hian and Youan Chuang.*

In the 5th century B.C. the famous Chinese traveller Fa Hian came to India. In his time Gaya was desolate and looked like a barren desert. Bodh Gaya was then the centre of Buddhistic religion, the Buddhist Bhikhus from Ceylon, Burma, China and Japan used to visit the place.

We get some glimpse of the internal state of affairs of India from the accounts of travels of that noted Chinese traveller, who came out to India (399-414 A. D.) As a devoted Buddhist, he visited several places especially those containing relics of interest dear to that religion. At this Period the 2nd Chandragupta, reigned over the whole of Aryavartta and Fa Hian describes how the country at the time was well governed and peaceful and the people contented. His religious enthusiasm carried him to such places, where Buddhist *viharas* could be seen and it is recorded how after he had been to "Champa" the Capital of Anga Kingdom he wended his way to Tamralipti which was a harbour and the Capital of Sunga Kingdom. This kingdom stretched towards the north east of Orissa. We also gather from his travels, that Tamralipti at the time contained 21 Buddhist monasteries, inhabited by Bhikshus. Interesting

is also the description given by him of the magnificent procession which used to take place at Pataliputra every year on the 8th day of the 2nd month, in which figures of Buddhistic gods and goddesses ornamented with jewellery were paraded through the streets : It is necessary to mention in this connexion, that the above Chandragupta who then reigned as king of Magadha was the son of the victorious and powerful Samudragupta.

This Gupta dynasty flourished after the Maurya, Mitra, Sunga and Kanva dynasties became extinct. Fa Hian gives a glowing description of Pataliputra at this period, and he seems to have been struck by the splendour of the city ; abounding in beautiful edifices.

Youan Chuang next visited India about 7th century ; at this time Magadha was conquered by Jasodharmadeb of Malwa, with the decline of the above Gupta dynasty the prosperity of Pataliputra dwindled away and it shrank into insignificance ; in place of the grandeur which once surrounded Pataliputra. The above Chinese traveller, found the stone palaces of the former kings in a dilapidated state and crumbling down to pieces. He has however enumerated the same of Asoka's pillars in his account as well as numerous Buddhistic monasteries. But all the same, the capital at the time was shorn of all its pristine glory and he describes it as an old city with a circumference of 14 miles, all in ruins.

Youan Chuang visited Gaya at this time. "About the middle part," says he "The Gaya

Dharamsila and Bodhi *drumah* and at a little distance from the town of Gaya a high hill are visible. In front of this hill a river flows. In India this little hill is called "*Dharamsila*." From early times, a custom prevails—a rule is extant that any new king of Magadha in order to attain popularity and greater fame than his forefathers should climb at the top of this hill and have the coronation ceremony performed there."

South of Gaya stands the "Bodhi Druma." From history it appears clearly that the king "Sasanka" in the 6th century had put fire in Bodhi tree. Before proceeding further it would be interesting to study the Buddhistic period of the history of Gaya a little more in detail.

Magadha was a flourishing country. In this Magadha the river Niranjana is still found as of yore—at the banks of which stood the famous Bo-tree under which Sakya Sinha attained Buddhahood or Enlightenment. But there are differences of opinion as to this, *i.e.*, whence the importance of Gaya as a place of Hindu pilgrimage arose. According to some it was about the 10th Century at the time of the Palas. A stone inscription of the 10th century has been discovered. From the unpublished stone inscription of Bajra-pani, the ruler of Narapal, it has been read that in 1060 A. D. he (Bajrapani) transformed Gaya into a large town from a simple hamlet. Probably about this time the Gayawals took charge of the Vishnupada temple. In another stone inscription it is found that in 1242 a Rajput

minister came to Gayatirtha. To commemorate his visit he has described "I have accomplished the Gayatirtha works. Greatgrandfather Prapitamaha is my witness."

It is also worthy of note according to the stone inscriptions above enumerated that in the 8th year of this reign one Sahadeo erected a stone image of Vishnu in his ten incarnations, on the other side of the Phalgu river at Ram Gaya, and it was in 898 A. D. that he made a gift of one village in the province of Srabasti (which at present corresponds to some place in the Gonda district in Oudh) to a Brahman. In the 9th and 19th year of his reign, two stone images were erected in village Guneria in Gaya, District, which have recently come to light.

It will be found profitable to study the condition of Northern India, generally, and of Magadha in particular during the reign of the Pála kings. It was in the 9th century that the supremacy among two rival powers was contested between the Guzrati or Rajputs and Gour people that is Bengalis. Mr. Rakhal Das Banerji has taken the view that Devapala of the Pala dynasty died in 865 A. D. and that it was during the reign of his son Narayan Pala that Mihir Bhoj king of Guzerat succeeded in conquering Anga and Magadha. We have reliable sources of information that the above Mihir Bhoj was on the throne of Kanoj from 843-881 A. D., according to him the kingdom of Magadha was conquered by the above Bhoj chief during Narayan Pala's time and not during his

father's time, and that it was after 885. A. D. and he bases his conclusion on the following reasoning : Mahendra Pal son of Mihir Bhoj succeeded to the vast empire established by him and it was in his reign that the provinces of Tirhut and Magadha were annexed to his dominion ; in these provinces one copper plate edict and some stone inscriptions have been discovered proclaiming the suzerainty of Mahendra Pal. This copper plate edict has been found at village Dubolia, near Gopalganj Sub-Division in the Saran District. Mr. Rakhal Das Banerjee has therefore held the view that during the time of the successor of Mihirbhoj namely king Mahendra Pal, both the provinces of Tirhut and Magadha formed part and parcel of the Bhojkingdom, and ceased to be under the subjection of the Pala kings of Gour or Bengal. This view has however been the subject of criticism on the ground that the copper plate although discovered with one Mahabir Pandey of Dubouli in the Saran district can not go so far as to establish that Magadha was a part of the Bhoj kingdom and there might be a variety of ways to account for the possession of the plots in question in the hands of that person ; the "Gourlekhamala " also goes to support this theory and there the victory of Devapala over the Guzerat king is vividly described, but as to this victory Mr. Rakhal Das Banerjee holds that it probably refers to the defeat of Rambhadra son of 2nd Nagabhatta, by Devapala.

In Mahamahopadhyay Haraprasad Shastri's opinion Gaya did not grow into importance up to

the 8th century since there is no mention of Gaya in Saptatirtha. The sloka runs :—

अयोध्या मथुरा माया काशी काञ्ची अवन्तिकापुरी
द्वारावती चैव सप्तैते मोक्षदायिका

This sloka was composed in the 8th century.

Twenty miles from Buddha Gaya stands Kukutpad hills which was mentioned by the Chinese pilgrim Youan Chuang as Kiakiu-cha-po-tho, the Chinese corruption of Kukutpadgiri or hill of the cocks' foot. General Cunningham has identified this with the modern village Kurkihar which is 3 miles to N. E. of Wazirganj (The sanskrit kukut-vihar Cock's temple and Kurkihar is a gradual corruption). The place was a great seat of Buddhist pilgrimage. It was also called "Gurupadagiri." Mahakasyapa was waiting here for Maitreya and the former attained Nirvana here, after he met Maitreya. This is also mentioned in Fa Hian's travels in the 13th chapter under the head "Entry of Maha Kasyapa in Kuktpada."

On the summit of this hill many a time used to sit the great Buddha Deva who preached his religious sermons to his disciples. All round Gaya, the places are embalmed in verse, recorded in sculpture : the Bodhgaya, Kukutpada, Rajgriha, Kushagarpur, Nalanda and others stand to the present day living in the hearts of many natives as places of pilgrimage and are often objects of worship and devotion to the people from China, Japan, Tibet, Burma and Ceylon and many other

Buddhistic countries. As said above, northern half of the district, together with the Patna district, is known as Magah a corruption of Magadha and the southern half still locally bears the name of Ramgarh and commences about 10 miles south of Gaya town and is still covered mostly with forests. Buddhism never seems to have penetrated into Ramgarh, as during the supremacy of the Magadh Empire this part must have been a dense forest inhabited only by wild tribes and by a few solitary hermits. The country is dotted here and there with rude forts which the local tradition attributes to the Kols or wild aboriginal tribes of Central India. Lately, enterprising immigrants from Rajputana came in and made some settlements after reclamation and these were the ancestors of the Rajput families of Chandragarh and Deo.

Although these Rajput brought in civilisation to this Zilla Ramgarh but it bears no Buddhistic trace and it has therefore no Buddhistic remains. Magadha is Buddhistic, an ancient place highly cultivated and densely populated and Ramgarh is a Hindu area of modern foundation, half cultivated and sparsely populated. There is not the slightest trace of identity of thought between the people of those two great tracts.

This all ended about the middle of the 7th century A. D. In the 9th century the Buddhist dynasty founded by Gopala included Magadha within its dominions and eventually fixed its capital at Odantapuri. The descendants of the above Gopal Deva of Goura, reigned at Magadha about 4

centuries but during their supremacy, Patali putra could not regain its former glory nor rear its head as the splendid city of old. In the 11th century however the traveller Al Beruni, recounts in his book, its prosperous condition. Towards the close of the 12th century when Bakhtiar Khiliji conquered Magadha, he transferred his capital to the present town of Behar. During the reign of Shershah, who built a fortress at Patna, Patna became the capital of Magadha or Behar and was named Azimabad during Mughal Emperor Aurangzeb's time.

The last of this line was defeated in 1197 A. D. by Bakhtiar Khiliji whose soldiers destroyed Odantapuri and massacred the Buddhist monks assembled there. From the Mussalman conquest the history of Magadha is merged in that of Northern India generally. In 1193 Gaya was at first attacked by Mahamad Bakhtiar Khiliji. Much were the losses at that time. Many Buddhist Bhikhus were slain and many temples and shrines trampled upon and defaced from the face of the earth. The Bhikhus who could save their lives, escaped to the distant caves of Himalyas, Tibet or Nepal and some to Southern India. Thus the Buddha's religion gradually became extinct. Along with Gaya, the whole of Bihar was conquered by the Mahomedans.

(Bihar is a corruption of the Buddhistic word Vihara or monastery and from this the whole Province took its name.) The Hindus made an effort in the 13 or 14th century to release "Gaya" from

the hands of the Mahomedans but to no purpose : (the fact is narrated in the History of Mewar—by Todd.)

The present Bihar town with a population of 35, 151 is an ancient town and has given its name to a district and province and is now the Head quarters of the Bihar sub-division. After the Mahamadan conquest it continued to be the residence of the Governor till 1541 when Patna was rebuilt by Sher shah.

At the fag end of the Mahomedan rule and at the beginning of the British rule, the Zamindars of Tikari " Kamgar Khan " " Bisan Singh " and the Rajah of Ramgarh had declared their independence and distributed the district of Gaya among themselves. Ramgarh was the chief among these and in 1740 the father of the Historian " Seir Mutaqherin " was sent to quell this rising. But as soon as the fort of Ramgarh was occupied by the Mahomedans they, on account of the approach of the Maharttas had to change the course of their action and Ramgarh was left as it was.

It will not be found out of place to give a brief sketch of Suba Bihar, after the victory of Plassey. The history of this period at the beginning of the British rule, points to the prevalence of a disturbed state of the country, leading to tumult and strife among rival zamindars who took advantage of the situation. The two great rival zamindars of the southern portion of Sarkar Bihar were these of Hasua and Tikari. As Gaya formed a part of this southern section, and its conditions at the time is closely interwoven with that section,

the description given in the Final Report of Survey and Settlement operations of Patna by Mr. F. W. James, I. C. S., of the state of Sarkar Bihar will throw considerable light on the events which happened at the times. "In 1765, the district had been for many years in a disturbed state, a fact of which advantage had been taken by the great rival zemindars of Hasua and Tekari, to extend their local influence. The Hasua family then consisted of four brothers, of whom Waris Ali Khan was the eldest, and Kamgar Khan the youngest and most vigorous. These zamindars had stood forward at the head of those territorial magnates who opposed the elevation of Mir Jafar and the growth of British influence after the battle of Palassy. They were commonly known as the Mayi family, and were descended from one Nuraon Khan who came to Bihar from the Punjab in the second half of the seventeenth century. His sons obtained the farm of Malda and its adjacent parganas, and having succeeded in ousting the ancient Babhan Zamindars of this area, were at last themselves confirmed in the Zamindari by the Emperor Farrukh Sier. Kamgar Khan went further and shortly before his death, which occurred early in 1765, he drove the descendant of the former Zamindar, Mod Narayan Deo, from his last possessions in Kharagdiha. Waris Ali died soon after, when Akber Ali Khan, son of Kamgar Khan, and last of the legitimate line of the Mayis, succeeded to their estates.

Raja Sundar Singh, the Babhan Zamindar of Tikari, was the great rival of Kamgar Khan. He

had inherited a small estate from his father Bir Saha, which he extended by methods similar to those of Mayi family. He was murdered in 1758, and was succeeded by his nephew and adopted son Buniyad Singh, who after a brief tenure of the zamindari was put to death by Mir Kasim. Buniyad singh was succeeded by his son Mitrajit Singh, who was a child in the early days of British administration.

Another Babhan family of great influence was that of Bharat Singh of Arwal and Masaurha, who was succeeded in the zamindari by Raja Jaswant singh. Other Zamindars who were prominent during the earlier years of British administration were the Rajput chiefs in that area east of the Sone afterwards included in Bihar, which formed part of Sarkar Rohtas. The most important of these were Raja Chhatarpati Singh of Deo, who held Chirkanwan in zamindari, and Bishun Singh of Powai, zaminadar of Siris and Kutumba, who had joined the party of opposition to Mir Jafar. These zamin-daris had been lately held in farm by Hedaïet Ali Khan, and afterwards by Kirat Chand. Bishun Singh had then held Siris and Kutumba in Khas possession for a time, but soon fell into arrears of revenue, whereupon he withdrew to Benares and Mir Mehdi Khan took the farm of his parganas, with Chirkanwan. The Parganas were afterwards leased by Khiali Ram. At the Decennial Settlement, the greater part of Chirkanwan was settled with Deo family. The estates of Bishun Singh in Siris and Kutumba devolved upon his nephew Raja Narain Singh and were attached when Narain Singh

displayed disaffection in 1781; but in November 1792 they were re-settled with him. It will be observed that in 1765 the great landed estates lay chiefly in the area now included in Gaya and Monghyr, and only touched the south of what is now Patna district. Parts of Shahjahanpur and Bhimpur were held in zamindari by descendants of the former Chaudhris, but the other northern Parganas were ordinarily held by mere renters without any prescriptive right to hold their farms permanently."

Twentyfour years after this when the British won the battle of Buxar, Gaya came under the British Government, along with Bengal. In 1765 when the whole of Bihar came under the British Government, Maharaja Sitab Rai was entrusted with the settlement of this District. The name of the District was then Bihar. In 1865 when part of Bihar district was made a sub-division of Patna the Zamindari of Bihar District was named as Gaya and the southern part of Gaya together with a portion of Hazáribágh was called Ramgarh.

The Mutiny of Gaya.

Ever since the commencement of the convulsion in Upper India, indications in the district of an unquiet spirit was perceived, and the mutiny of Dinapur served to throw Gaya into a ferment. There were then 45 British and 100 Sikh soldiers stationed in the town, so the then Magistrate, Mr. Money, had no reason to apprehend any danger from the townsmen. On the 31st of July, news of the defeat of

Dunbar's party near Arrah was conveyed by the Divisional Commissioner Patna, Mr. Tayler, and Mr. Money was ordered in the same communique to the following effect :—"Everything must now be sacrificed to holding the country and the occupation of a central position" and all the authorities were eventually desired to come with all their force to Patna as early as possible. By the evening Mr. Money was on his way to Patna making all necessary arrangements, but he had to leave behind a goal gorged with criminals and 7 or 8 lacs of Rupees in the treasury and all these were left in charge of the Daroga and the Subedar of the *Najibs*. But now more than two or three miles had been ridden out when Mr. Money falling in to a conversation with Mr. Hopkins an uncovenanted servant of the Head Magistracy attached to the Opium Department, felt acutely the degradation of a sudden abandonment of the station. These two brave men determined to return to Gaya and so they expressed their motives to all of their companions and came back to Gaya to save the property of Government, and mitigate the discredit of the precipitate retreat. Their return was welcomed by the people and they were received with expressions of joy and many of the respectable residents waited upon the Collector. A false rumour was, however, circulated that a body of mutineers was marching towards Gaya and that martial law had been proclaimed in all Bihar Districts.

A posse of Civil and Military Officers was readily summoned and it was resolved to send the treasure

partly by the Grand Trunk Road to Calcutta and partly under command of Captain Thompson. As a measure of precaution, Mr. Money burnt the Government stamped papers. This was not unwise in itself, but acted as a roaring fire under the hot oil. Presently the Najibs rose up. They let loose the prisoners and with their aid pursued to seize the treasure. Captain Thompson's men, however, received these would be plunderers with warm reception, some of them were shot down and others were too glad to carry their lives back to Gaya. The treasure was thenceforth carried safely to Calcutta, thus rescued from the clutches of the insurgents. On the 16th August, the mutineers were completely suppressed and order was restored in Gaya. Still Joddhar Singh with a party of Bhojpur insurgents commenced disturbance in the north-western part of Gaya. This was quelled by Captain Raleigh on the 4th July, 1858, and the trouble and tumult of the situation was smoothed and the last sprinkling of the boiling oil of the cauldron of Mutiny subsided and peace restored in Gaya for ever.

CHAPTER III.

ORIGIN OF GAYA AS A PLACE OF PILGRIMAGE— A COMPARATIVE STUDY.

The town of Gaya is situated near some low, barren, but not unpicturesque hills and is associated with the ever memorable life and work of the founder of the Buddhist religion. It is also a famous place of Hindu pilgrimage. Since how long this has been a place of pilgrimage is a question still under discussion.

All the Pauranic narrations had been taken as extravagant Hindu legends untill those puerile and unedifying ones were unveiled by Dr. Rajendra Lala Mitra who found in them an allegorical reference to the overthrow, by artifice, and force, of the religion of Buddha by the Brahmanical priesthood. Then in the case of Gaya, as in many other cases, the far-sighted and invincible Brahmins have succeeded in appropriating to their own glory and profit, places held sacred by heretical seceders from the fold of Hinduism, and Gaya has become a favourite place for Hindu pilgrimage, where hundreds of thousands flock annually to Vishnupada temple to prostrate themselves before the footprints of the God and to perform the funeral ceremonies of their dead relations. "The birth of the man is the occasion of satisfaction to his progenitors who performs at the due time their obsequious rites at

Gaya" sang the Vishnupuran. (Prof. Wilson's Translation, Book III, Chapter 16).

But let us pause for a moment and find out what the Hindus have to say about the age of Gaya.

(a) In the Vedas we find that the acient name of Gaya is "Kikat" in Rigveda.

किन्ते कृष्वन्ति कीकटेषु गावो नाशारं दुहेन तपन्तिम ।

आनोभर प्रमगंदस्य वेदी नैचशय मघवन रन्धपांनः ॥

(Rigveda 3 Mandala : 53 Sukta, 14 sloka)

Kikateshu=places of savages and aboriginies.
According to Wilson it is South Bihar.

(b) In Ramayana there is mention of Gaya and offering of oblations of water and funeral cakes, i.e., Pindas.

श्रूयते धामता तात श्रुति गीता यशस्विना

गयेन यजमानेन गयेस्वेव पितन् प्रति ॥

एष्टव्या वहवः पुत्रा गुणवन्तो वहश्रुताः ।

तेषां वैः समवेतानामपि कश्चिद्गयां व्रजेत्

वाल्मीकीय रामायण अयोध्याकाण्ड सर्ग १-७

श्लोक ११-१३

(1) In Mahabharata :—

ततो गयां समासाद्य ब्रह्मचारी समाहितः

इत्यादि श्लोक ८२

तत्राघयोवटो नाम इत्यादि ८३

कृष्णशुक्लावभौ पक्षौ गयायां यो

वसेन्नरः ८६

एष्टव्याः वहवःपुत्रा यदेऽकोऽपि

गयां व्रजेत् इत्यादि— वनपर्व तीर्थयात्रापर्व ८४ अध्यायः

राजर्षिणा पुण्यकृता गयानुपमदुप्रते
नगो गयशिरो यत्र पुणयायाचैव महानदी

95th—Sloka

and here there is a description of the sacrifices (Yagna) at Gaya.

(2) In other Sanhitas :—

एष्टव्या वहवः पुत्रा यद्यप्येको गयां ब्रजेत्
यडे तच्चाश्वमेधं च नालंवा वृषमुत्सृजेत् ॥ ५५ ॥
काङ्क्षन्ति पितरः सर्वे नरकान्तरभीरवः
गयां यास्पति यः पुत्रः स न स्नाता भविष्यति ॥ ५६ ॥
फलगतोर्थं नरः स्नात्वा दृष्ट्वा देवं गदाधरम्
गयाशीर्षं पदाक्तस्य मुच्यते ब्रह्महत्याया ॥ ५७ ॥

अत्रिसंहिता

अथ पुष्करे ष्वक्षयश्राद्धम्...एवमेव गयाशीर्षे ४
अशयवटे ५...विष्णू पदे ४० फलप्रतीर्थे २२...
विष्णूसंहिता ८५ अध्याय ।
अपि जायते सोऽस्माकं कुले कश्चिन्नरोत्तमः
गयाशीर्षे वटे स्नाद्धं योनः कुर्व्यात् समाहितः ॥ ६६ ॥
एष्टव्या वहवः पुत्रा यद्यप्येको गयां ब्रजेत्
यजेत् वाश्वमेधेन नालंवा वृषमुत्सृजेत् ॥ ६७ ॥

विष्णुसंहिता

यद्ददाति गयास्थञ्च सर्वमानस्य मुच्यते
तथावर्षात्रयोदश्यां मघासुच न संशयः ॥
याज्ञवल्कासंहिता श्लोक ३१ अध्याय १
गयाया मक्षयं श्राद्धं प्रयोगे मरणादिषु ।
गायन्ति गाध्यां ते सर्वे कातरयन्ति मनापिणः ॥ १३० ॥
एष्टव्याः वहवः पुत्रा शोलवन्तो गुणान्विताः ।
तेषां तु समवेतानां यद्येकोऽपि गयां च जेत् ॥ १६१ ॥

गयां प्राप्यानुषङ्गेन यदि श्राद्धं समाचारेत् ।
 तारिताः पितर स्तेन स्र याति परमां गतिम् ॥ १३२ ॥
 वाराहपर्वते चैव गयांचैव विशेषतः ।
 एवमादिष्वतीतेषु तुष्यन्ति पियरस्तदा ॥ १३३ ॥

उशानः संहिता—तृतीय अध्याय

प्राधान्यं पिण्डदानस्य केचिदाहर्मनीषिणः ।
 गयादौ पिण्डमात्रस्य दायमानत्वदर्शनात् ॥ १ ॥

कात्यायनसंहिता तृ० अध्याय

पट्टदाति गयाक्षेत्रे प्रभागे पुष्करेऽपिच ।
 प्रयागे नैमिषारणेऽथ सर्वमानन्त्य मुच्यते ॥ १ ॥
 गङ्गायमुनयो स्तीरे तीर्थेष्वामर कण्ठके ।
 नर्मदायां गयातोरे सर्वमानन्त्य मुच्यते ॥ २ ॥

शङ्खसंहिता १४ अध्याय

एष्टव्याः बहवः पुण्यं यद्यप्येकी गयां व्रजेत् ।
 यजेत वाश्वमेधेन नीलम्वा वृष मुत्सृजेत् ॥
 गयायिरे तु यत्किञ्चिन्नाम्ना पिण्डन्तु निर्वर्षेत् ।
 नटकस्थो दिव याति स्वर्गस्थो मोक्ष माप्नुयात् ॥ १२ ॥
 आत्मनोवा परस्यापि गयाक्षेत्रे यतस्ततः ।
 यन्नाम्ना पातयेत् पिण्डं तंनयेद् ब्रह्मशाश्वतम् ॥ १३ ॥

लिखित संहिता—

नन्दन्ति पितर स्तस्य सुवृष्टै रिवकर्षकाः ।
 यद् गयास्थो ददात्यन्नं पितर स्तेन पुत्रिणः ॥

वशिष्टसंहिता ११ अध्याय

In all these, and in Ramayana and Mahabharata and in various Sanhitas I have quoted above, it is noticeable that the Sloka

एष्टव्याः बहवः पुत्रा इत्यादि

is mentioned either identically or in a slightly altered way. This suggests a natural conclusion that the Sloka in whatever script it is mentioned, is not the composition of the author of that book. Then are these all interpolations?

If they are, they are most extravagantly overdone. That similar transformation abounds in all the different annals is a thing certainly of a most miraculous nature and exhibits extraordinary qualities of the men or man who did it. In every case it appears to bear the full import and immutable conviction and nowhere it gives crazy meaninglessness. The grey-haired want to find out the significance of such similarities and identities and explain this in a different way and do not admit of interpolations. They go back to the days of "Shruties and Smrities," to the days when there was no alphabet and no writing and the days when everything was colloquial and learnt by rote. This Sloka **एष्टव्याः वहवः पुत्रा इत्यादि** was learnt by the people from "Shruti Smriti" whose authorship was unknown and it was conveyed from one to another and so on; Ramayana says, therefore:—

श्रूयते धीमता तात श्रुति गीता यशस्विना

Hear Oh! the intelligent one, the praiseworthy song of the "Shruti" and then narrates:—

एष्टव्याः वहवः पुत्रा इत्यादि

This Sloka derived from Shruti, thus has been freely used by all authors relentless of plagiarism. (c). The footprint of the God—Vishnupada and its worship is traced by Dr. Rajendra Lal and

Major Cunningham to have sprung from the idea of Buddhistic renaissance and the footprints are said to be those of Buddha. Dr. Rajendra Lala Mitra found that in Adiyuga the footprints of Buddha were worshipped with great enthusiasm throughout the Buddhist country in India and when the Hindus conquered Gaya they took these footprints as those of Vishnu. This pronouncement, coming as it does, from that eminent scholar, is entitled to the highest respect, but an impartial observer cannot shut his eyes to the prominent fact made out in the rival theory that the idea of Pada Puja was not a derivative but an original one with the Hindus. Accordingly, this theory proclaims, that "worship of foot" was known, long anterior to the advent of Buddhism, and it asserts, that the idea did not originate from the Buddhistic era. The controversy which thus rages around the "footprints" is not easy of solution, and it is extremely hazardous to risk any definite opinion. We find, however, that in Bhagbat Purana, there are constant references to the "lotus feet" "पादपद्म" in the invocations of Vishnu or Srikrishna. We also find in the Vedas

विष्णुः विचक्रमेतृधा निदधेपदम्

In this connection, we have also to take into account another theory according to which the Hindus trace the Hindu Gaya long before the advent of Buddha and they attribute the pilgrimage of Buddha at Hindu Gaya. The worship of the footprints is traced to have been prevalent amongst Hindus by the name "Pada Puja." Pada-foot,

Puja-Worship and those were the footprints of a cow "Suravi" by name.

कपिला सह वत्सावे पर्वते विचरन्त्युत ।

सवत्सापाः पदान्यस्या दृश्यन्तेऽद्यापि भारत ॥ ८१ ॥

सावित्रास्तु पदं तत्र दृश्यते भरतर्षभ ॥ १३ ॥

महाभारत वनपर्व तीर्थयात्रापर्व—८४ अध्याय

Mahabharata Banaparva and Tirtha Jatra Parva.

Chapter 84 ;

This theory which is held by Dr. Mittra to have sprung from the idea of worship of the great Lord Buddha's footprints could not have been so trifling as to connect it ultimately to the worship of the footprints of cows: If we were to assume that Pada Puja or worship of footprints was a new idea engrafted on Hinduism, from the worship of the footprints of Buddha, it would be taking our stand on conjecture and we can not suppose that the worship of the footprints of cows, offered any analogy or served as a common link to connect it with the theory of Dr. Mittra.

There can not be an association of resemblance or similarity, in the worship of cow footprints and of footprints of Buddha, rather it would be incongruous; and if worship of footprints was not a novel feature of Hinduism the Hindus could not have discovered it later on, and the transition of thought from the footprints of a cow to those of Buddha would be rather extra ordinary. Further, in the Brahmajoni hill, (Vide Chap. V) there are numerous footprints of cows still to be seen.

It is not possible to fix their age with any degree of approach to precision; similar is the task of determining the age of the footprints of Vishnupad; but if any inference can possibly be deduced, it is, this, that the supposition that "Vishnupad," belonged to the Hindu age, and was not coeval or subsequent to Buddhism, is not inconsistent nor unreasonable assuming the idea of Pada Puja to be an ancient one; and it therefore follows that the conception not being repugnant to the Hindu faith does not seem to date from any recognised feature of Buddhistic tenet.* (d). The name is derived from Brahmajoni Hills which is called Gaya Sirsa. There are various interpretations but all agree to the derivation of Gaya from this Brahmajoni Hill cave which was called later on "Gaya Sirsa" or the head of Gaya. Until only recently the following Sloka, which I happened to read, has to my mind given very convincing meaning to this theory.

The Sloka is from the famous Baudhya Book "Pragnan--Paramita" by name and it is a book of the Mahayan Buddhist sect.

आकाशमिव निर्लेपां नष्ट पत्रां निरसरां
यथां पश्यति भावेन स पश्यति तथा गतम् ॥

This was discovered by Mr. B. H. Hodgson from Katamundu from palm leaf scripts and later on from old Mss. discovered by F. R. Hoernle, both the scripts read 'थ' and not 'स' in Akasha; of all

* The Hindu point of view as expounded by Mahamohapadhyaya Jadabeswar forms the basic idea and enters into the reasoning adopted, in giving shape and arriving at conclusions as embodied in (a), (b), (c).

the words in this Sloka the word “तथागतम्” needs comment and will furnish an explanation of the derivation of the word “Brahmajoni.

तथागतम्-परब्रह्मा

(Parabrahma)

In various Buddhist books the Adi Buddha has been given different names as “Sarvajna,” “Sugata,” “Dharmaraj,” “Buddha,” “Tathagata,” “Samantabhadra,” “Bhagwan,” “Margit,” “Lokagit,” “Jinah,” “Anadinidhanah,” “Adi Buddha,” “Nirandhaka,” “Amalah,” “Jnanamurti,” “Bachasver Mahabodi,” “Badiratah,” “Badi Sinha” and “Parajit.”

What the Hindus signify by the word “Brahma” the Buddhas signify by “Adibuddha.” Same is the significance of the word “Tathagatam” and let us see why?

Tathagata = Buddha.

Buddha = “Jani” All wise.

“Sarvajna iti Saugata” --according to Amarkosh there are different names of “Jnani,” “Sarvajna,” “Sugatah,” “Dharmaraja,” “Tathagatah,” “Samantabhadra,” “Bhagwan,” “Margit,” “Lokagit,” “Jinah,” “Shrabhigna,” “Dasabal,” “Advayabadi,” “Vinayak,” “Munindra,” “Srighanah,” “Sasta” and “Munih.”

From all these it follows that many names that are given to “Adibuddha” are connotative of the word : “Buddha” or rather associated with it. According to Buddhistic doctrine, five Buddhas sprang up from the Adibuddha. All these five Buddhas were not mortals, Sâkyamuni and other four

were men. They took birth in this material world. The last named five, *i.e.*, who were mortals, attained "Nirvana" and became "Adi Buddha." Thus these Buddhas have been styled as "Tathagatam." To put the matter in another form, what the Hindus mean by the word "Brahma," the Buddhists mean the same thing by the term Adibuddha," and what "Mukti" is to the Hindus, Nirvana is to the Buddhists, and a person who attains Nirvana has not to return to this material world and consequently be subject to births and rebirths. The Dhyani Budhas, emanating from Adibudha, had not to incarnate as men and then attain the position of Tathagatam; whereas Sakyamuni and the other four incarnated, and assumed material form and by dint of austerity, and devotion attained that place which is called Tathagatam, from which they came. The philology of the word is तस्मिन् गतं तथा गतं, *i.e.*, who has attained that place. That place is "Brahmodham," *i.e.*, who has attained Brahmodham. This is the place which according to Buddhistic doctrine as narrated in "Mahajan pantha" is attained after the great Nirvana called the Tathagatagarva. Tathagatagarva is Matrijoni according to the Tantras and Gayetri of the Vedas or Brahmajoni. In all these, *i.e.*, Buddhistic, Vedic, or Tantric Shastras, the connotation of the term is the same. This is the place mentioned in the Srimad Bhagwat Gita by Sri Krishna himself—as

ममयोनि मत्तं ब्रह्मतस्मिन्
गर्भं द्याम्यहम् ।

That is the creation has been the outcome of

this place; this is the home of all the creation and it is the place to which the creation returns for ever, *i.e.*, after destruction or according to Buddhism after Nirvana, *i.e.*, home after cessation of all distinction and home of freedom attained by renunciation. So the essence of the Vedic Religion and the essence of Buddhism coincided at this great point. The name "Brahmajoni" was essentially the same, meaning the same thing. Taking for granted that the great Buddha had conquered Mahakasyapa at this place it is more reasonable that the theory of "Nirvana" was propagated at this place; but this was again the same, *i.e.*, Gayatri of the Mahakasyapa. This matter is clear that the name of "Brahmajoni" subsequently named as "Gaya Sirsa" existed before Buddhism came into existence. The allegories and the legends may be of subsequent Hindu interpolation and an outcome of Brahmanic Religion but the place was known as that of pilgrimage since the Vedic age, there is no doubt about it, otherwise Mahakasyapa would not have selected this place as his seat "where came the great Buddha to discuss with him and give his flaming lecture against Brahmanism, rather Tantrism of those days." To discuss the topic a little further, it may be noticed that the name "Brahma joni" is given to a cave of the hill. The idea is of the word "Garva" and the popular belief is that one who enters this cave has not to take birth again in this material world, *i.e.*, "Tathagatam" after Nirvana one has not to come back, and this idea was from before the Buddhistic era. It is further noticeable that on the hill, there are

two parts known as the "Sabitri" and "Saraswati" and probably in 1633, *Tri-murties* (3 images) respecting the above three have been put in. But to resume the thread of the argument, we have got "Brahmajoni," "Gayatri" and there we have got "Sabitri" and "Saraswati."

These are "Tri Sandhyas of the Vedas" the different forms of worship of Brahma.

SHAMA VEDA.

Morning ... Gayatri	... Glorious red colour.
Noon ... Sabitri	... Brilliant blue hue.
Evening ... Saraswati	... Calm serene, white hue.

RIG VEDA.

YAJUR VEDA.

Morning ... Brahmani.	Morning ... Brahmani.
Noon ... Sabitri.	Noon ... Sabitri.
Evening ... Saraswati.	Evening ... Saraswati.

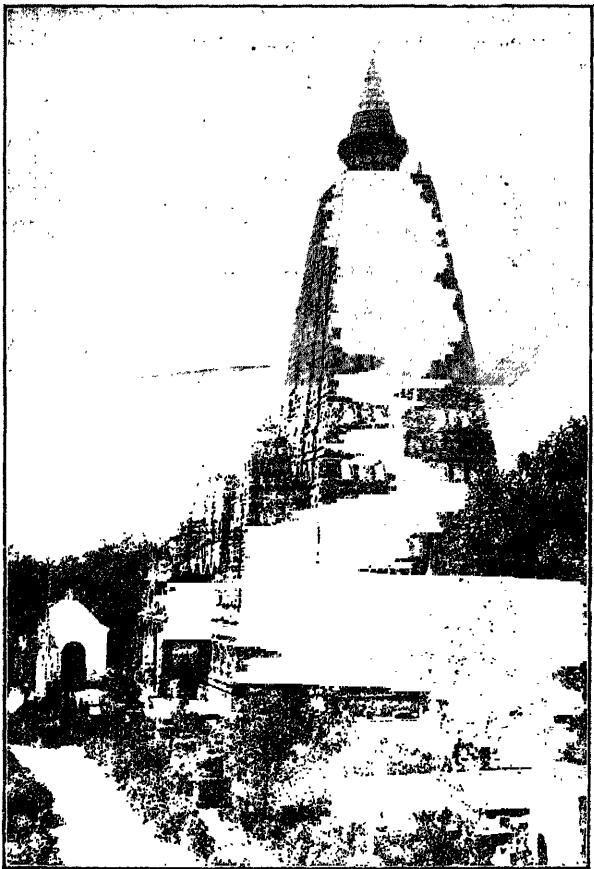
So the ideas of the Brahmajoni, Gayatri, Saraswati, Sabitri were imbued in the Hindu minds from long before the rise of Buddhism and it was a known place to them (the Aryans) long before Buddhism came into existence, but it might have been the place known to the educated few, who understood the sanctity of the place, otherwise the creation of three names as Brahmajoni, Saraswati and Sabitri, would never have come into existence. The temples and other objects of pilgrimage might have grown up much later.

CHAPTER IV.

BODH GAYA AND THE TEMPLE.

A drive of about 7 miles from the Gaya District Board Dāk Bungalow, takes one to the temple of Bodh Gaya. The road is a dusty one, through open field and for some distance alongside the dry sandy bed of River Phalgu. As one proceeds on the way, a carved stone here and another there, on the roadside or placed within a mud hut, serve to indicate one's approach to Bodh Gaya and its ancient temple.

The approach to the temple brings one to a large group of buildings enclosed within a high masonry wall. It is a Hindu monastery well-situated in a garden on the riverside. This monastery is provided, by the Mahanta of Bodh Gaya according to Dr. Mitra: it was originally established in the early part of the last century by a mendicant of the order of Gir. A successor took possession of the then neglected Buddhist temple which became the source of a large income to him from the gifts of Hindu pilgrims to the sacred Bo-tree. In course of time, the Society acquired considerable property and Hindu temples sprang up in the neighbourhood. A very short walk from the Hindu monastery brings one to the ancient temple, the hoary relic of many fleeting centuries. According to the belief of the four hundred millions of Buddhists, the site occupied by this temple is the



Bodh-Gaya Temple.

identical one on which seated in the shade of a spreading Bo-tree, Gautama, known also as Prince Siddharta and Sakyamuni, attained Enlightenment, some five hundred years before the Christian era. Three hundred years later, the Buddhist King Asoka erected a "Bihara" here for the accommodation of Buddhist monks, which was replaced by a temple perhaps as far back as the first century A. D., when image worship would appear to have already become a recognised feature of Buddhism. In A. D. 637 the Chinese pilgrim Youan Chuang visited this temple and his description of it, shows that the building, which attracts the modern traveller, is substantially the same as that erected some twelve or thirteen hundred years ago. There is evidence to show that having fallen into decay, it was repaired by the Burmese, in the early years of the 14th century. Notwithstanding partial attention and repairs, the corroding breath of 500 years, again reduced the old building to a ruinous condition, when in 1876, the Burmese came once more to the rescue of the dilapidated temple. Upon this the Government of Bengal, actuated by a proper regard for the venerable old world movement, which the vicissitudes of fortune had brought within its jurisdiction, resolved to have it carefully examined and thoroughly repaired. Races and nations, countries and cities emerge during some former century, then fade out and disappear during some other one. Hoary antiquity gives room to historical periods; myths are explained by events and personages who have really existed; and

so the celebrated temple at Bodh Gaya, though transformed a good deal after necessary repairs through good motives, even in its modern disguised condition, with its nineteenth century stucco about it and its brand gilt finial, is an imposing structure about 170 feet high and 50 feet wide at its base. It has certainly lasted remarkably well, the material of which it is constructed being only well burnt brick cemented with mud. Stone has been used only in the door-frames and flooring. The building is plastered with lime mortar. It is built in the form of a Pyramid of nine storeys embellished on the outside with niches and moulding. Facing the rising sun stands the entrance door way, and above it, at an elevation greater than the roof of the porch which once adorned the temple, there is a triangular opening, to admit the morning glory to fall upon the image in the sanctuary. Around the base of this ancient structure, the debris of centuries had entirely covered to a depth of nearly 20 feet, a host of interesting shrines and memorials which the recent excavations carried out by the Government of India have brought to light, votive "Stupas," images of Buddha in different attitudes and a substantial and ornamental stone railing as old as the time of Asoka. Then we come to the Bo-tree. Alas! it is not the original thing. It is gone like the olives of Gethsemane, centuries ago, with many a successor, fabled to be a lineal descendant of that original Bo-tree, whose trembling leaves were, in Buddhist belief, witnesses of the greatest events in the history of the



Centaur.

world. A raised platform attached to the temple now supports a young and vigorous Pipal tree (*Ficus religiosa*) a sort of sentimental representation of the Bo-tree of the sixth century before Christ, which in its day stood over the miraculous diamond throne, a structure as old as the world itself, nearly 100 feet, in circumference and reaching down to the bottom of the earth. Locally it is said, that the young tree is not even a descendant of its predecessor on the same spot, which had attained a great age, but had perished, from ill-usage during the excavation and its wood for the most part taken by the king of Burmah. Prof. Sir Monier Williams, who visited the place, was told that the tree had been destroyed by the excessive devotion of Buddhist pilgrims who watered its roots with Eau-de-cologne.

However, stately may be the venerable fame which has for so many centuries adorned Bodh Gaya, its real claim upon the attention of mankind is due to the site on which it is built. On that spot near the old Niranjana of the Buddhist writers and by those low dreary hills, Gautama successfully defied the terrors and resisted the temptations of the evil one. Here he attained Buddhahood and from this spot he went forth to proclaim to the world that the way of deliverance from death was found.

(The discovery of the recent Buddhist plaque by Dr. Spooner has in a great degree upset the long existing theory of the old age of the present temple but that is beyond the scope of these notes.)
Remains at Bodh Gaya.

The present temple consists of a main tower, with a height of 180 feet, rising from a square platform on the four corners of which are smaller towers of similar shape. The outside walls are relieved by niches with statues. The sanctum has got an ante-room in front, facing the east. In front of the ante-room, is the Torana, probably dating from 4th or 5th century A. D. At the back of the temple is the Bajrasana throne, with an inscription of 1st century A. D. A few yards to the west of the western wall of the temple, stands the Bodhi Tree. An early representation of the great Bodhi Tree and structure round it is shewn at Bharhut and Sanchi. In the latter, king Asoka is represented to be visiting the tree with his queen and an elaborate train of musicians, elephants, chariots, horse and foot. At first he is represented to be descending from the elephant, then the royal party is seen paying respects to the tree. Then they are seen again holding pitchers. The structure in front probably represents the covered promenade of Buddha shewn probably in the Sanchi North gateway, left pillar. In the temple of Bageswari Debi, there is a circular blue slab adorned with concentric circles of various minute ornaments, the second circle being composed of minute ornaments. The third is filled with a wavy scroll covered with figures of men and animals. In the centre is a plain circle, inside which is a square. This stone is considered by some as the seven-gemmed throne made by Indra on which Buddha sat after his Enlightenment.



Asoka railings.

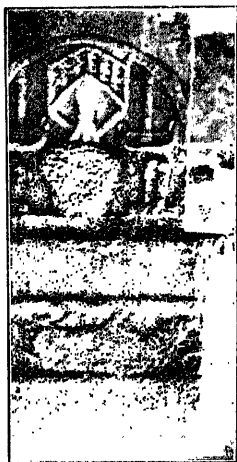
The railing round the temple was disposed in a quadrangle measuring 145 feet by 108 feet, but the circuit of the present railing is not less than 520 feet. The enclosure of the original railing was 250 feet in extent with 64 pillars, whereas the circuit of the present railing is not less than 520 feet, which would have required double the number of pillars, and it appears, therefore, that the original railing was re-arranged and its circuit enlarged to suit the greater dimensions of the surrounding enclosure of the great temple which replaced the earlier structure. The remains of 62 of the pillars of this great balustrade are *in situ*, a large number being of granite and the remainder made of fine sandstone; about half a dozen more have been removed to Kensington and the Indian Museum at Calcutta; and 23 more which have been in the various courts of the Math at Bodh Gaya, have been restored.

The outer faces of the coping are ornamented with continuous bands of flowers; on the inner faces there are long strings of animals, some natural and others quite fabulous. These are elephants and lions, bulls and deer, goats and sheep, mingled with winged horses and fistailed elephants. The pillars are decorated on each face, at the top and bottom with semi-circular medallions, containing half flowers or small scenes of various kinds. In the middle of each face there is a full circular medallion, which is ornamented in the same manner as the semi-circular medallions. The edges of all

the middle pillars are levelled. The corner pillars at the gateways are perfectly square in section, with rectangular panels containing various scenes. The rail-bars are of the usual double carved section, to fit into the almond-shaped holes at the side of the pillars. They are decorated on both faces, with full circular medallions containing flowers or kings' busts or representations of capitals in pillars. On a single pillar near the south-east corner of the railing, there is a full-sized figure of Lakshmi clinging to a tree with her right foot supported by a male figure.

The date of the railing is the beginning of the 1st century (B.C.) This date is supported by inscription on two of the rail-bars recording that they were gifts by the queens of king Indramitra and king Brahmamitra respectively. They are probably identified with the two rulers of the same names, whose coins have been found in considerable numbers in Northern India.

The Bodh Gaya reliefs are considerably more developed than those of the Bharhut reliefs. There is a greater development in the technical treatment of the reliefs. There is a freer movement of planes. The modelling of the figures is more natural. There is also a greater development in the pose and composition of the figures. The Centaurs the winged monster and tritons, the conventional treatment of the animal friezes, are more developed than at Bharhut, which visitors to Indian Museum Bharhut gallery can easily verify. There is a great variety



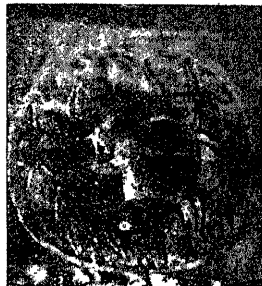
Centaure.

of subjects depicted in these medallions of which the more prominent scenes are described below :—

- (1) Three elephants bringing garland to deposit at a Bodhi tree.
- (2) Two human arms are extended from the tree, one holding a plate with food, and the other a pitcher towards a man who is stretching out his right hand to receive them. Between the man and the tree there is a *Morha* or small wicker stand with a small cross legged stool in front of it, for the use of the recipient. In the background there is a square block representing the Vajrasana and Buddha. It represents the offering of food to Buddha after illumination in the presence of some god.
- (3) Before Bodhi-tree there is the throne representing Buddha, the person kneeling in front, may represent Sujata as suggested by late Dr. Block or it may represent Bimbisara coming to pay respects to Buddha. The battlements are of the town of Rajgriha.
- (4) The scene represents the famous *Indra Saila Guha* where Pancha sikha, the harper of Indra stands before the cave in which Buddha is living. Within the cave is the empty throne representing Buddha.
- (5) According to Mons. Foucher it represents the birth scene of Buddha, while accord-

ing to others it represents the goddess Sri, flanked by elephants.

- (6) This is the representation of the well-known gift scene of Jetavana at Sravasti. The scene represents the servants of Anathapindika covering the whole surface with Karasapana which are all square pieces. The four trees are no doubt the sandalwood trees which are left standing while the other trees were cut down. Bharhut and Sanchi both give a fuller representation,
- (7) A boat with three persons among a mass of the lotus plants. Probably it may represent some Jataka story.
- (8) A ploughing scene. This represents the great ploughing scene when Buddha was engaged in his first meditation at Kapilavastu before leaving home and while he was a boy.
- (9) A royal personage with a female attendant holding chauri, is seated. He has extended his left hand to receive some object which is being brought to him on a bangled pole carried by a bearer. It probably represents some Jataka story.
- (10) A female playing a pipe, another marking time. Probably it represents rejoicing in the heaven, on Buddha cutting the hair of his head after the great renunciation.



Centaaur.



Centaaur.

- (11) In a mutilated corner is represented the sun-god with two females shooting arrows.
- (12) The two lower panels represent heaven of India.
- (13) in one panel there is a man playing on harp and a female. It may represent Kunal a son of Asoka.
- (14) A royal personage seated before a cave. It probably represents Bimbisara paying respects to Buddha in the *Gridhrakuta hill*.

Under the Bodhi tree is a sandstone slab known as Vajrasan. It consists of a polished slab of gray sand stone with a surface curved with geometrical patterns, circular in the middle, with a double border of squares. All the four outer faces are richly covered with figures of pigeons, conventional flowers and the gees of Asoka's pillar capitals. The cloistered walk on the northern side of the temple is the simple brick wall, 53 feet, long, 3 feet, 6 inches broad and a little more than 3 feet, in height. Twenty pillared bases are still *in situ*, each marked with a letter of the Brahmi character of the 2nd century (B. C.) The bases had octagonal pillars while those at corners had female figures sculptured upon them. There are two representations of the Promenade, one at Bharhut and another at Sanchi.

Besides the above, round the great temple, there are votive stupas and remains of temples.

CHAPTER V.

PRINCIPAL PLACES IN THE TOWN, OF ARCHÆ- LOGICAL AND RELIGIOUS INTEREST.

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The Temple of Vishnupada.

NORHING could better be read with interest than Mr. Martin's account of this temple in 1838. "The area of the Vishnupada is so small that no good view of the building can be had, which is the more to be regretted, as it possesses much more elegance than any Hindu structure that I have yet seen. It was lately built by Ahalya Bai, the widow of Holker, and workmen were brought on purpose from Jāyanagar, not only to build it, but to quarry the stones. That total length from the outside as will appear from the ground plan is only 82½ feet, so that it would make a small parish church, and the stone, although well squared, and very soft has not by any means been cut smooth ; yet the building is said to cost Rs. 3,00,000 and it required to or 12 years labour. The Mandir over the object of worship is an octagonal pyramid, probably 100 feet high with many a moulding exceedingly clumsy, and much in the style of the great gateway of the temples in the south of India built by Krishna, king of Vijayanagar, such as that of Kanchi or Canjiveram. The Natmandir or porch in front is, however, a very neat airy work, and consists of a square centre, supporting a dome with a narrow gallery

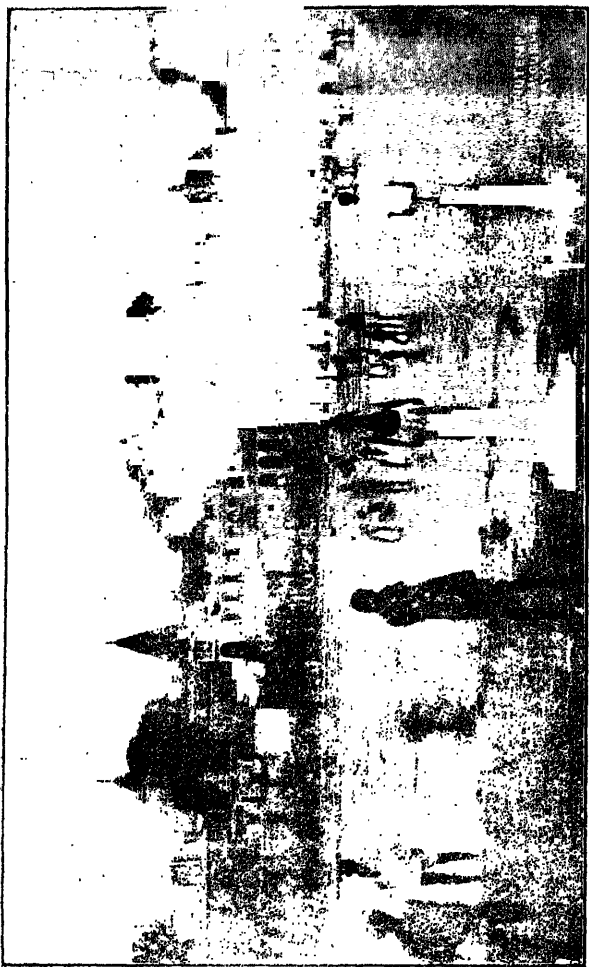
on three sides. The ground plan and elevation of one of the buttresses which support the roof, will give some idea of the whole. My painters failed in an attempt at placing the whole building in any thing like perspective. The outside of the dome is peculiarly graceful. Its inside is not so light but still highly pleasing to the eye. The columns are very neatly disposed, four and four in clusters but owing to this and to their being placed in a double order one above the others, their dimensions are insignificant which is the greatest defect in this part of the building.

The masonry of the dome is exceedingly curious and is of a kind that I believe is unknown in Europe ; but on this subject I have at present no book to which I can refer. It was built without a centre and instead of being arched, consists of horizontal rows of stone, each row forming a circle, and each circle being of a less diameter than the one immediately below. The horizontal thickness of the stone in each row is the same throughout. Each row is defined by two concentric circles, and the ends of each stone are defined by two of the radii. The stones of each row are, therefore, firmly wedged together, so that no power could force them inwards and each joining of the same row is united by three clumps of iron let into both stones. The clump in the middle is quadrangular, and passes through the whole depth of the row. The other two reach about two inches into the upper surface of the stones ; the outer clump being in form of a dovetail, the inner in that of a parallelogram. The keystone is circular with a shoulder projecting over the edge of

the uppermost horizontal row. The workmen say that the dome might have been constructed twice the size on the same plan.

The height of the temple is 100 feet and at its frontage, golden pinnacle is stretched out. The door of the temple is made of silver. There are two great bells at the entrance. The first one was given by the Prime Minister of Nepal, Ramjit Pande, and the second one was a gift to Vishnupada by Francis Gillanders on the 15th, January, 1798. Mr. Gillanders was the Collector of the pilgrim tax at the time of Buchanan's visit. Inside the sanctum of the temple there lies a big slab of stone 13' x 6' on which there is a dome of silver having 16 corners, inside which lies the footprints of Vishnu the object of veneration of, and giver of salvation to all the Hindus. The footprints are now not very clear but it becomes striking when bathed with milk."

Both the outside and inside of the great and beautiful temple, present a treasure of ornamentation and designs which are as rich in beauty as in expression. But besides visual gratification, the real beauty of this temple has an ulterior significance. Beauty of the temple breathes sacredness, and has the fullness of a religious expression. It matters very little for the Hindu-Buddha controversy about the footprints whose they might be, it is here that the greatest apostle of love Sri Chaitanya, in loving reverence felt, and then taught what a depth of divine compassion and sweetness of sympathy is involved in the concept of these footprints. If these



are of Buddha, these are the symbols of Buddha himself, who left the life of a perfect prince to become the perfect teacher, and imparted the doctrine of salvation for his people. If these are the footprints of Vishnu, it is all the same, it shews when the richest and the most powerful may choose poverty as the highest mode of sacrifice, as it teaches when an Emperor may take the dust of the feet of a holy beggar, as did Gayasur at the feet of Vishnu Bhagwan and both these Hindu or Buddha theories tend to expound the fact, that the true value of life does not lie in externals, and that it is indelibly impressed on the consciousness of the people. It is an expressive symbol of the fact that true greatness is spiritual greatness and that wealth and rank are as nothing in God's sight. It is a recognition of the oneness of life in God and that sacrifice and love are the essence of the greatest religion and greatest faith and hence the services towards the dead, love and gratitude to the departed ones who have turned into dust already, and hence the assurance of a warm wave of grateful affection of a son to his father and mother, of a wife to her husband, and a husband to his beloved wife, and these are all in loving memory of him or her and for the purpose of associating with those who love him or her and whose rosy wishes of gratitude and good will may form round him or her, a peaceful and happy atmosphere on the other side.

Thus, if nothing else, these footprints indicate that there could not be a better place than this, whence all squabble and controversies would cease and whence all harmony, would arise. It is the

‘Noblesse oblige’ for all harmony, and all civilized people in the world can meet at this point, *i. e.*, towards fulfilling their duties to their fore-fathers and departed relations each in his own way. The Zoroastrians hold their services for the dead and so do the Buddhists and quite lately among the Shinto Buddhists of Japan, a service was held for those who died in the Russo-Japanese war and Admiral Togo addressed the departed ones. In the Greek and the Roman churches representing Christianity in its oldest and fullest form, masses for the dead are held: what is the underlying principle? Main principle being all identical:—Love all and the best way to manifest this love is by services and compassion and it is this department of sympathy, that consciousness of oneness which alone binds together Emperor and peasant, rich and poor alike. This is the true sense of spiritual significance of these footprints and this could be the only place where such inspiration was found by that great Chaitanya who became a “beggar of love” and taught and sang love to the humblest and the lowliest. These footprints brought out, as it were, an infinite variety of music from the gamut. Above and around, which ever side the eyes turned, the great Lord Chaitanya met the expression “love” round the footprints, in an ever varying form and then he wandered about, bewildered, throughout India with this love overwhelming the heart like an intoxicated bee in the heart of a lotus.

The Temple of Gadadhar.

Hindu tradition goes to trace the origin of this temple at the Pauranic age and the image is said to

have been placed by "Brahma." In comparison with the Vishnupada temple, the size of this one is very small. The temple as it appears is built on the amalgamation of several small "Maths" or domes.

The roof of the building stands upon an array of pillars. On a rude pillar at the door of this, says Montgomery Martin are several inscriptions, which have been cut at different times, and are partly in a kind of Devanagri and partly in Telugu character, and is dated 1377 (A. D. 1210). This inscription was read to mean, that it concerns a certain Karma Deva, son of Hari Deva, a descendant of Kasyapa who came to Gaya Hill. Another inscription in a similar character is dated a year earlier than the other and mentions a Dattasen, Prince of Brahmans of Sattapur. The inscription in Telugu character mentions that some person on the 3rd of Asarh performed his ceremonies at Gaya.

The Temple of Suryya.

At a little distance from Vishnupada temple towards the north is situated the temple of Suryya (Sun God). There is an image of Sun-God inside the temple. In this image Aruna, (Sun-God), as charioteer, is seen holding the reins of horses yoked in the chariot.

On the south of the temple there is a tank surrounded by walls. Various pilgrims offer "Pindas" to their ancestors in this tank. The tank is named "Suryya Kunda."

A narrow winding passage leads to Vishnupada. At the end of this passage lies the small temple

Gayaswari. Tradition says that at the time when the town of Gaya was established, Brahma consecrated this image of Gayaswari whose other name is Jagadamba. There is an inscription on a stone-slab at the top of the temple ; about half a mile south-west of the Brahmajoni Hill at the slope stands the famous "Akshayabat"; as a witness, this tree had deposed the truth, for which Sita Devi blessed this tree with this name. At the end of all ceremonies in connection with Gaya, the Gayawalis award "Suphal" here, which is received by the pilgrims.

Krishna Dwarika Temple.

In the courtyard of this temple there are scattered here and there some stone images ; but there is no mention of this temple anywhere in the "Gaya Mahatam." The Gayawalis use this courtyard as a parlour and they assemble mostly here as in a congregation.

The Hills.

Brahmajoni.

This is the highest and sacred peak of the little cluster of hills which have commenced at Pretsila and is situated at the south of the Gaya town. Although it is an aggregate rock, the major portion of it has much the appearance of silecus darkcoloured horn stone, in which are discriminated small fragments of felspar. The small peaks at the bottom of the hill are clearly granite and are vastly more rugged than the principal hill.

At the top of the hill, in small-sized temples there are images of "Sabitri," "Gayatri," "Saraswati" and in all probability these images were established

in 1633 A. D. There is a cave named "Brahma Joni." The traditional belief of the Hindus is that one who enters the cave and comes out, is absolved from further birth in the world. The hill is 450 feet high from the plains. At the South East corner of the hill, Maharatta Deva Rao Bhao Saheb got a masonry staircase constructed for the convenience and easy climb of the pilgrims. The Hindu tradition still further goes to say that Brahma (the Creator) had distributed his gift of cattle (cows) sitting at one of the places in this Hill.

Numerous footprints of cows still can be seen in the hill. "Bhimsen" the second of the Pandavas had offered Pindas to his forefather, sitting in some place in the hill and the Gayawali Pandas still shew the pilgrims the prints of the huge thigh of Bhima.

The rock of Ramsila.

This is situated on the northern side of the Gaya town. Tradition gives derivative history to the name of the hill.

CHAPTER VI.

INSCRIPTIONS IN GAYA MENTIONED IN DIFFERENT ARCHÆOLOGICAL REPORTS COMPARED ON THE SPOT, WITH NOTES.

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I. On a slab in the courtyard of Vishnupada (near Narsingha temple). There is another inscription on another stone over the slab of the inscription facing downwards not visible from outside, and there is a third one, within the temple of Narsinghji, close by in the southern wall.

II. The Krishna Dwarika inscription of 18 long lines in well-cut Kutila characters containing the names of Sri Narapala Deva.

III. On bas-relief of Dasavatar—Ram Gaya. This is in a short verse of two lines.

IV. Over four armed female statue temple of Gadadhar Gaya. (This is now on the wall in front of the temple of Sakhi Mahadeo).

V. On a slab in the temple of Surya Narain Gaya. It is a very important inscription of 25 lines of closely packed characters of somewhat peculiar shape and is the only record then found (1871-72) which is dated in the Buddhist era of the Nirvan.

VI. In the courtyard of Vishnupada temple Gaya :—This is an important inscription of six short lines dated Samvat 1135 or A. D. 1079.

VII. On a slab in the wall of Prapita Maheswar temple: with this inscription we reach the Mahamedan times. It consists of six long lines.

VIII. On a slab north of Vishnupada. This inscription of 12 lines is very roughly cut, but the greater part of it is distinctly legible.

IX. In the courtyard of Vishnupada. The exact position not being given in Arch. Report Vol. III, of 1871-72 by General Cunningham it is difficult to verify this inscription. This is a very rough record of only 8 short lines.

X. Inside the sanctum of the temple of Surya. This inscription is of 10 lines and is in good preservation. It is dated 1429 Samvat, during the reign of Dillipatti Firoz Shah.

XI. On a slab in courtyard of Gadadhar temple (not traceable). There is, however, a Kutila inscription much worn out in a wall facing north, near the Phalgu gate, south east of Sabha Mandap of Gadadhar temple but is much covered with plaster and so worn out that it is now not easy to ascertain whether it is of 27 lines as stated by General Cunningham. This inscription of 27 lines is much injured in the upper half but the lower half is in tolerable preservation. It is dated Sambat 1476 or A. D. 1420.

XII. On the right door *Jamb* of temple of Gayaswari Debi (it is still in the same place). It is of 33 horizontal and 3 perpendicular lines and is dated Samvat 1516 or A. D. 1459. It consists of 15 slokas with several lines of prose at an end.

XIII. On a slab in the courtyard of the temple. This is the upper of the two inscriptions north of Narsingha temple. This slab in which this record is cut is placed as bearer with the inscribed face downwards and was discovered when copying another inscription placed in a niche beneath it. It contained 8 long lines of modern looking characters beginning with an invocation to Ganapati. There are 5 slokas followed by the date Samvat 1484 or A. D. 1427.

XIV. On a slab at Akshaya Bat temple. (It is still in the same place). This long inscription of 26 lines is uninjured: in the middle and several other places and the right lower corner about 8 inches, board is broken off altogether, but it is otherwise in fair preservation. It opens an invocation to Siva "Namah Sivaya." The date has been lost with the broken corner piece, the 24th line now ending with "Samvatas."

XV. On a pillar in courtyard of Vishnupada temple. This is probably in front of Punch Ganesh near Solah bedi in Vishnupada compound or this may refer to the inscription near Pittri Mahadeo. There are 31 lines each 11 inches in length in this inscription, but unfortunately General Cunningham has failed to find a date in it. A Rajah is mentioned in the 2nd line. "Swasti Partapa Rudranua Raja raj Shiromoni" but nothing is found that offers any clue to the date.

XVI. Inscription of Parpita Maheswar temple at Gaya dated 1271 Samvat. Inscribed on a slab of stone affixed to the outer northern wall of Prapita

Maheswar temple near Akshaya Bat in the southern part of the old town of Gaya.

XVIII. Inscription of Yakshapal at Gaya discovered by General Cunningham at the Sati Ghat containing 21 lines

INSCRIPTONS NOT MENTIONED IN PUBLISHED REPORTS BUT FOUND ON THE SPOT WITH NOTES.

[TO BE READ WITH INSCRIPTIONS IN APP. B.]

Inscription on the stone pillar near the Pilgrim Hospital in Gaya. On a slab 20×13 in three lines dated 1789 A. D.

II. *Inscription on a wall on the east side of the Serai Road in Gaya.*

In two A. lines dated 1785 A. D. stating that the town of Elahabad was founded by Thomas Law in 1785 A. D.

III. Inscriptions on a black slab of stone on the west side of the Serai Road 14×2 stating in two lines, that the Serai was built by Mr. Barlow in the town of Elahabad in 1785 A. D.

IV. *Inscription on a tomb stone in the Karbala compound in Gaya.*

“Yusufe Jam Joshi Darchah Adam”

This part of the verse—1273 from the total, under the rule of “Takh-raj” is to be deducted 4 viz., the value of the first letter (dál) of the word Didar in the first part of the verse bringing the value of the letter of the second part of the verse

to 1269. This beauty of the poetry was explained by Munshi Durga Prasad of Dhamitola who said that the real name of "Khailish" was "Auladli" who was a Peshkar at Gaya.

V. *Inscription of the wall of the audience hall in the Karbala compound at Gaya.*

VI. *Inscription of the walls of the Karbala buildings at Gaya.*

VIII. *Ramkund tank inscription.*

CHAPTER VII.

ANTIQUITIES IN THE INTERIOR OF THE DISTRICT.

Aphsaur.—Situate in Nawada Sub-division to the extreme north. The village contains a large statue of the Baraha or Boar incarnation of Vishnu. It stands in front of the remains of a temple of Vishnu, which according to inscription seems to be built about 600 A. D. by Aditya Sena, one of the later Guptas of Magadha.

Barabar Hills.—An interesting place of pilgrimage. It contains a small temple called Siddheswar Nath, built about the 6th or 7th century, and a sacred spring called Pátalganga where an annual festival is held on the Ananta Chaturdasi day. There is a low ridge of granite rock in which some remarkable caves have been cut by Indian masons, about the 3rd century B. C., according to an inscription on a tablet: the whole of the interior being wonderfully chiselled. On the northern side there is a large cave called Karna Chaupar. On the opposite side of the ridge is the Sudama cave. There is another cave called Ramasram cave. Eastward of the main ridge is Viswa Jhopri. To the east of Siddheswarnath peak at a distance of half a mile are the Nagarjuni hills consisting of two narrow parallel ridges. The southern ridge contains the Gopi cave. To the south there are two raised terraces. Near the top, several square stones and granite pillars can be seen and all round there are heaps of bricks and fragments

of carved stones. The westward cave is called the Badathika, and the cave next to it was called Bapika. The Barabar caves seem to be excavated in the reign of Asoka, and those of Nagarjuni in the first year of the reign of Dasaratha, his grandson. From inscriptions it would appear that the caves were occupied by Brahminical ascetics.

The Barabar caves, are locally called Satgharwa. It is possible that the word is a corruption of Santgharwa while Barabar is presumably, a corruptiyon of Bará awara. There are two ways to reach the caves, of which Hathia bore is the easier of the two. Santgharwa = dwelling places of the Saints, Bará awara = the great enclosure.

Bakraur.—A village between Nilajan and Mahana rivers at the little distance to the east of Bodh Gaya. The remnants of a brick stupa to the south and the stump of a sandstone pillar close by, commemorating the legendary incident of Gandha Hasti or perfumed elephant, are objects of attraction. There is also, a sacred place of pilgrimage to the south-east of the stupa called Matangi with Matanga Bapi the remains of a large tank and there is a temple of Matangeswar. It contains also a small *math*, with a tank where an annual fair is held.

Bishunpur Tandun.—Lies about $1\frac{1}{2}$ miles to the west of Sobhnath peak, and a series of fine sculptures can be seen in the shrine of Bhairosthan. Among the statues to be found there, are (1) a fine statue of Buddha seated (2) one small statue of Padmapani (3) another of Padmapani. These three

are among the finest in black basalt and of good design (4) a statue on a small bas-relief with inscriptions being of the president of the first synod (5) a small inserted figure of Akshobhya. Among numerous other statues, a fragment of Ganesha can be found; the whole collection has now been placed in a tiled shed. Other statues are kept in the open courtyard in front of this shed. Within this courtyard, there is curious image of stone inscribed in Pali character.

The Maher Hills lie about 2 miles to the west midway between Wazirgunj Railway Station and the village Hashra, there is a detached hill, at the foot of which stands a high stone pillar said to have been put up by Maharaja Sunder Singh of Tekari.

Dakhingawin.—Two miles to the south of Wazirgunj Railway station, on the Gaya-Nawada Road. Inside the basti, to the east, there is a collection of old images and sculptures beneath a *pipul* tree containing mostly representatives of Hindu gods and goddesses. Besides there is a Shivalingam on the Chabutara.

Dharawat.—Situate in the extreme south of Jahanabad Sub-division about five miles north-west of the Barabar hills. Here stood the famous Gunamati monastery named after Gunamati a Bhuddist Pundit to commemorate his victory over Madhawa, a Brahman pundit. At the foot of the hills on the south, there is a tank named Chandokhar. Besides there are two modern temples and a small shrine containing a large collection of ancient statues,

Between the two temples there is a huge image of Buddhist Avalokita. Quite a number of Buddhist statues have been unearthed in the village.

Deo.—The seat of an ancient Raja. There is a temple of the Sungod at this place.

Deo kund.—Stands on the right Bank of the river Poonpoon and has got a temple of Shiva. Here a *mêla* is held on the 13th day of Falgoon and Baisakh, and near it is a village Sedharampur, where, it is, said Vishwamitra had his hermitage.

Ganjas or Mora Hill.—Situate in the eastern side of the Phalgu River opposite Bodh Gaya. Half-way down the hill, is a cave with a broken stone image of a goddess. There are also remains of seven stupas, which according to Yuan Chuang were built by Asoka.

Ghenjan.—A village about five miles from Makhdumpur Railway Station, containing a number of statues among which the statues of Buddha and Avalokiteshvara are to be found. It has got also a modern temple dedicated to goddess Tara where minor images are also collected. There are a large statue of Buddha and an image of Vishnu, near to it.

Gurpa Hill.—A mile to the north of Gurpa Railway Station, and having three Peaks. Gurpasini-mai, is the presiding goddess. Several caves are to be found here. According to some scholars, this hill is the Kukuta-Pada-giri of old.

Hasrukul and Sobhnath Hill.—The former is four miles to the south-west of Wazirgunj Railway Station.



Brahmajoni Hill.

In this Kol or valley, there is a large number of ruins of mounds, indicating Buddhist religious establishment. One of the stupas to be found is 25 feet high. A lot of ancient sculpture in good preservation can be found in the village shrines. To the south of this Kol is a very high hill, the central spur of which is called the Sobhnath Hill, over which there is a square parapet. On the top there is a brick mound, said to be the remains of the stupa which Yuan Chuang describes on the summit of the Kukkut-Pada-giri. Dr. Stein by convincing arguments, has proved that this is the Kukkut-Padagiri where Kasyapa, the chief disciple of Buddha, disappeared from the world. The hill was so called because it looks like the foot of a cock.

Kawadal.—A Hill six miles to the east of Bela Railway Station and about a mile to the south-west of the Barabar Hill and is about 500 feet high. It is so called as the pinnacle looks like a crow from a distance. This is the site of the ancient monastery of Silabhadra, a learned Buddhist of the royal family, who built the magnificent monastery. Yuan Chuang visited it, and his description that it looked like a statue is perfectly correct. The remains of the monastery can still be found in the ruins of an ancient Buddhist temple at the eastern foot of the hill. Inside the temple there is one of the biggest statues of Buddha. Some granite pillars still stand which once supported an open hall in front of this temple. On the northern side of the Hill, there are numerous figures carved on the rocks, one of them represents the four armed Durga slaying Mahishasur. Buddhist figures also are to be found carved in these rocks.

Kajur.—A village three miles to the south-west of Tapaban. A fairly good collection of old images and sculptures are also found here.

Konch.—A village four miles from Tikari, containing a large number of statues, Buddhistic images and remains of minor temples. The most conspicuous temple, contains a slab representing the incarnations of Vishnu. Tradition ascribes the construction of this temple to Bhairavendra, who lived about 1450 A.D.

Kurkihar.—A village about three miles north east of Wazirgunj, containing abundant ancient remains. Carved slab of large size and architectural fragments of all kinds are to be found in plenty. So also votive Stupas on the edge of a large tank. Some well-preserved statues have been removed to his house by the local zemindar, among which is a figure of Bodhi Satwa. There is another collection of ancient sculptures in the courtyard of the temple of Bhagwati, among which is a beautiful figure of Buddha in meditation.

Three miles to the south-west, at Punawan, there are more Buddhist remains.

Kakolat Falls.—Sixteen miles to the south of Nawada. There are several hills here in a row, from which a stream reaches the ground forming a deep pond, the surplus water overflowing all around. The sight is imposing and grand. A great *méla* is held here on the Mesh Sankranti day, in the month of Chaitra or Bysakh. The place amply repays a visit,

Lath.—A village two miles from Dapthu. An extraordinary monolith lies in the open fields. It is a granite column 50 ft. long and 3 ft. in diameter.

Maksudpur.—Is a small village. The seat of Maksudpur Raj—an offshoot of Tekari Raj. The Raja's house is a massive building though with no pretensions to architectural beauty.

Manda Hills.—A group of Hills in Madanpore on the Grand Trunk Road. Traces of Buddhist and Shevait shrines are still found here. Similarly at Burhan, two miles to the east, exist hot mineral springs. Three miles to the south-east lies Cuner, the site of a large town and a Bihara named Shri Gunacharita. The village still contains a fine statue of Buddha, around which there are numerous other figures. In the northern part of the village, there are the remains of several temples round a large tank.

Miranpur Nadira.—Contains several interesting mosques, which were originally Hindu temples and were converted during the era of Mahamedan Supremacy.

Orel.—A village three miles to the north of Wazirgunj. To the east, there is a tank with temples on two sides, the eastern temple being in good condition. The place is called Haraki-sthan. A number of fine sculptures and images are to be found in this temple and the image of goddess Durga is worshipped here. A large number of votaries gather on the spot specially in the month of Aswin and Chaitra for worship and prayer; the temple to the north is now in debris. Formerly there was a huge mound of bricks but the zemindar had the mound dug up for want of bricks and the temple with a Shiva Lingam came in sight.

Pachar Hill.—About two miles to the south-east of Rafigunj in Aurangabad Sub-division. The chief interesting object is a cave in front of which stands a portico resting on stone pillars, and inside the cave is a large Jain statue of Parasnath and other minor images. There are no traces of Buddhist remains here. Near the hill, there is a village called Cheon, which contains the ruins of an old Hindu temple built of square granite blocks without cement, and one mile to the south. At Deekuli, there are several ruins in a cluster of hills.

Pauthu.—There is a small hill here and a brass stone at its foot.

Pragbodhi Hill.—This is the Po-ke-li-pot Mountain described by Yuan Chuang. Buddha before attaining enlightenment went up this Hill to practise asceticism but the Devas wanted him to go elsewhere. Half way down the south-west slope, there is a great stone chamber in front of which there is a torrent. Here Buddha, while descending, halted for a short while and the earth quaked and the Mountain shook and the Devas cried out "this is not the place for a Tathagata to perfect supreme wisdom."

Pvetsila Hill.—The Hill of Ghosts, situated five miles north-west of Gaya. On its top to the shrine of *Yama*. There is a long flight of stone steps leading to this shrine which is at a height of 540 feet; on the summit close to the shrine there is *Ramakund* where according to tradition Sree Ramchandra had bathed.

Rajouli.—A village in the south of Nawada Sub-division on the left bank of the Dhanarjay River.

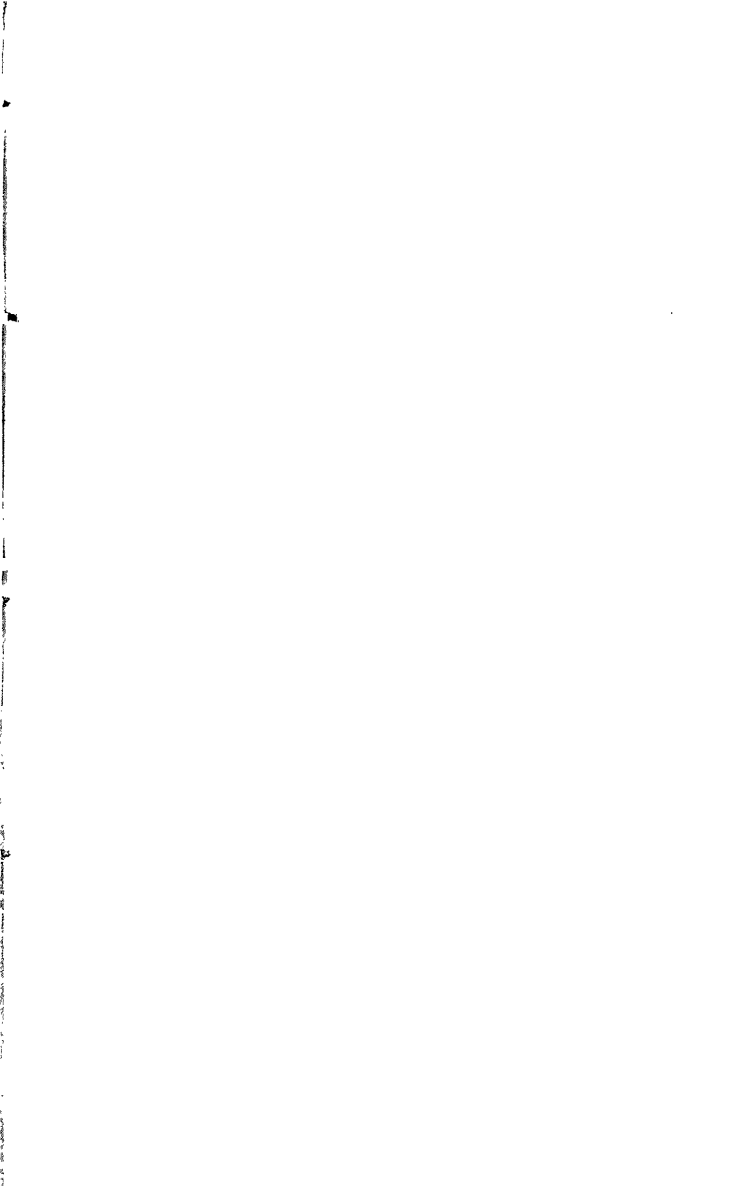
There is a branch establishment of the Nanak Sahi monastery at Akbarpur, eight miles to the north, and a Muhammadan Charitable Endowment. The large mosque is known as "Sher-Shahab-ki-Takiya." The Hills south of the village present picturesque scenery, and are said to have sheltered seven Rishis. Four miles to the north-east is Lomasgiri. Rishi Durvasha derives its name from the saint of the same name, and similarly Shringi Rishi, which is of great height, and there is rough stone platform on the top. A fair is held annually at the foot. In the neighbourhood, there are several mica mines. In Singar (Sringagiri) and Dubaur, seven miles to the south-east, celebrated as the birth place of Lorik, a cowherd here, whose exploits form the subject of folksong among the Ahirs.

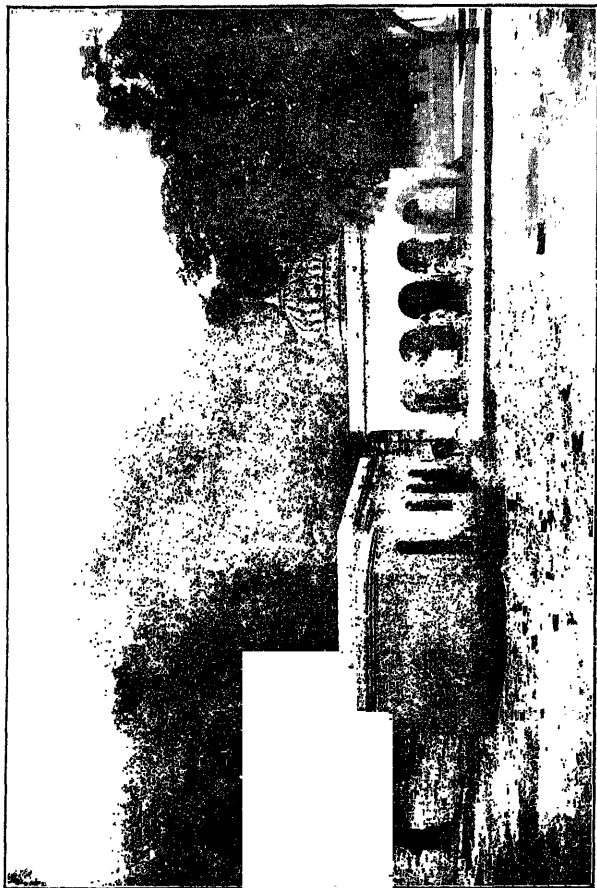
Sherghatti.—A town twenty one miles south of Gaya, on the right bank of the river Merhar. The Grand Trunk Road passes through the town and crosses the river. Here stands the cemetery containing a number of massive monuments, and there is an interesting old fort containing pillars of polished granite said to have been built by the Kol Rajas.

Sitamarhi.—Six miles to the south-west of Hansua in the Nawada Sub-division. It is a curious isolated boulder in which a small chamber has been excavated; the interior has been chiselled to a smooth polish and contains several sculptures including a statue of Sita Debi and her two sons. About a mile to the east is a group of picturesque hills, covered with ruins. On one of these near Rasulpura is the tomb of

a local saint named Sheikh Muhamad. A mile to the north-east is the village Barat, where there is an old mudfort.

Tekari.—Seat of the Tekari Raj which is a fairly ancient one. The founder of the family was one Dhir Singh—a small landed proprietor under a Mahamedan chief whose seat was at the village Utrend, four miles south of Tekari. During the invasion of Nadir Shah in 1739, Sunder Singh son of Dhir Singh took advantage of the confusion and began to lay hands on all property within his reach. The title of Raja was conferred on him by Mahammad Shah, the Emperor of Delhi, as a reward for the existence he rendered to Alibardi Khan, Subadar of Bengal and Bihar, in resisting an invasion of the Maharattas, whose depredations were abetted by Mayis, the principal Mahamedan family of the district. Sunder Singh's deeds of arms are recounted at length in *Seir-ul-Mutaqharin* a Persian history of that period. Tekari Fort was built at his time: Dr. Bachanan Hamilton thus described it. "The Raja of Tekari's house is much concealed by the earthen ramparts of the Fort by which it is surrounded and is built in a bad style, etc., etc., etc.". The building still possesses its ramparts, with bastions fit for guns and surrounded by a moat, but the Fort is no longer used as a residence. Sunder Singh was assassinated by his Captain of the Guards. His adopted son Buniad succeeded him, but was treacherously drowned by Kassim Ali in 1762 in revenge for his allegiance to the British. After a struggle Buniad's son Mitrajit was finally confirmed in his inheritance. He was a





Pret Sila.

staunch friend of the British, assisted in quelling the Kolhan Rebellion, and was honored with the title of Maharaja. Mitrajit died in 1840 and was succeeded by his two sons, Hithnarayan and Modenarayan Singh. The Raj was divided between the two sons the elder Hithnarayan, getting 9 annas share and the younger Modenarayan 7 annas. The Maksudpur Estate is an offshoot of the Tekari Raj.

Unga—A village eight miles from Deo, and close to Madanpur, also called Munga. The chief attractive object is an ancient stone temple on the western slope of the hill. The height of the temple is 60 feet and is built entirely of square granite blocks without cement while the columns supporting the roof are massive monoliths. Outside the temple a large slab of dark blue chlorite, records the dedication of the temple by Bhairavendra a local chieftain to Shri Jagannath, Balbhadra, and Subhadra in 1439 A. D. To the south of the temple, there is a fine large tank, on the north and south of which, a portion of the old fort is still standing. Higher up the hill, there are ruins of another similar temple, and close by there is a curious little alter with a huge boulder alongside of it. Ruins of other shrines are scattered over the hills.

Wazirgunj—A new town with a municipality. A fine Shivala, Panch Mandira, is located here, and a number of villages have been endowed for the upkeep of the temple. A *mêla* takes place here during the Shiva Ratri festival when Sadabrata alms are distributed.

Appendix A.

TEMPLES, KUNDAS, TANKS, BEDIES, IMMAMBARAS, &c.

Names.	Names.
Padmawati Bhagwati Asthan.	Mandir Jagannathji.
Temple of Bateshwer.	Tomb of Shyn Mir Shah.
Dak Asthan.	Mandir Tirjug Nathji.
Singra Asthan.	Mandir Biranchi Narain.
Temple of Brij Bhukhan Ishputra Fund.	Gaetri Debi temple.
Temple of Bhageshwari Debi.	Temple of Barmeshwar Nath Malfadeo.
Ramkund.	Temple of Narsingh Bhagwan
Imambara.	Temple of Keshet Narain.
Karbala Pokhira.	Bhairo Asthan.
Idgah.	Godavari Tank.
Mahablr Asthan (Ramsila).	Temple of Rin Mochan and Pichas Mochan.
Dargah Hazrat Hussan Sayaed.	Basisht Kund tank.
Kagwal Asthan.	Kashi Khan Temple.
Gol Pathar.	Kishun Dwarka Temple.
Juma Mosque.	Mund Bisa Debi.
Chhotaki Mosque.	Mukteswar Nath Mahadeo's temple.
Uttarmanus Bedi.	Chawpad Debi.
Mandir Sital Debi.	Adi Gaya Bedi.
Uttarmanus tank.	Adi Gadadhar Bedi.
Pitamaheswar Asthan.	

Appendix A.—contd.

Names.	Names.
Suraj Mandi.	Out Post Dakhin Darwaja.
Ujari Mai temple.	Mandir Markande Mahadeo.
Temple of Gayeswari Debi.	Mandir Punri Kachh Bhagwan.
Temple of Ganeshji.	Pushkarni Chhetra kund.
Satiji Temple.	Bedi Bhimguta.
Temple of Satyanarain Swami.	Mandir Mangla Gauri.
Temple of Panch Mukhi Mahadeo.	Mandir Panth Bhairo.
Bedi Jibha lal.	Amsichan Bedi.
Temple Gadadhar Bhagwan.	Ganparchar Bedi.
Tempe of Vishnupad.	Achhaibat Bedi.
Mandir Panch Ganesh.	Mandir Parpita Maheswer.
Solah Bedi.	Madhukulaya kund.
Mandir Jagannathji.	Dadhya Kulya Kund.
Achhaibat Bedi.	Khajana Pani Kal.
Mandir Pitarchhaya Mahadeo.	Rukumini Kund.
Madhusarba Bedi.	Jogi Kund.
Masan Ghat.	Mandil Kapleswar.
Gayesri Bedi.	Mandir Kuheswar Mahadeo.
Mandir Baij Nath Mahadeo.	Gadalol Bedi.
Gaya koop Bedi.	Mandir Madhusudan Bhagwan.
Barhmser Bedi.	Barham kund.
Kaghal Bedi.	Ditto.
Baitarani Tank.	Mandir Barham Joni.

Appendix A.—contd.

Names.	Names.
Mandir Barham Joni.	Mandir Sita Mai.
Mandir Sabitri Debi.	Mandir Sita Ram.
Ditto.	Bedi Ramgaya.
Radha Kund.	Mandir Gadadharji.
Ditto.	Agast kund.
Mandir Sankatha Debi.	Paudo Sila Bedi.
Barhamasat Tank.	

Appendix B.

INSCRIPTIONS OF MODERN RESEARCH.

Description of building.	Inscriptions.	REMARKS.
Imámbara Karbala, Bukka.	<p>بسم الله الرحمن الرحيم چون نمائد بقا چزه را غیر ذات خدا درین دارین بهر ابقای نام خود کنده ساخت دالان پیغمبر امام حسین سال تعمیر از هاتف گفت دالان به ماتم حسین -</p> <p>۱۲۴۷ هجری</p> <p><i>Bismiláh-er-rahmá ne-rahim</i></p> <p>Chun namán id baqá chizerá gair zát khindá dárin dárain bahre ibqai nám khud kanda sakht. Dalan pai Imám Husain Sál Tamir az Hatif guft Dalan ba-Matam H usain 1247 Hijri.</p>	This inscription on a stone slate is on the wall on the south of the middle gate of the Imámbara.

Appendix B.—*contd.*

Description of building.	Inscriptions.	REMARKS.
Imámbara-Karbala, pucca.	<p>بسم الله الرحمن الرحيم بنای کرد علی بخش این مکان را که دین دار و عزاز دار امام است برای مجلس شاه کرد تعمیر جزایش در جزا دار السلام است بخشش جست کاهش سال تاریخ که زنامش الا اینامل قیام است-</p> <p><i>Bismiláh errahmá- ne-rahim.</i></p> <p>Bunai Kard Ali Bux in- makan ra ke din dár ó- ezazdar Imám ast. Barai majlis shah kard tamir Jazábesh dar Jazá darash Salám ast, Bakhshish just káhis sal tárikh ke ze-ná- mash ila yenamil qeám ast.</p> <p>سروس غیب نگاه مر سه خروان قبرل اون سهی علی مکان است -</p> <p>Sarosh gaib nigah mar- sia Khán qabool un Sahi Ali makán ast.</p>	<p>This inscription on a stone slate is on the wall of the pucca house of Mursila khan south of the chief tomb of the Imámbara.</p>

Appendix B.—*contd.*

Description of building.	Inscriptions.	REMARKS.
Karbala pucca.	<p>هو العزيز رشيد مست زينت كه در برهم پور بما كرد باغ امام الاهمين چون تاريخ تعمير جستم زدل بگفتا ز به اين رياض حسين - ۱۲۲۲ هجری</p> <p><i>Howall Azisur Rashid.</i></p> <p>Mast zinat ke dar Bar- hampore bimá kard bag Imamul hurnin. Chun tarike tamir justam za-dil bagufta zahe in Reaz Husain. 1222 Hijri</p>	<p>This inscription on a stone slate is on the wall of the veranda of the chief tomb just close to the door.</p>
Ramkund.	<p>این کند فیض بخش به عهده قدیم بود از بهر مزریحه اهل خلق ایبار اثراوس زیقول شهور و سنین نمائد بر چار مد مرچ عیا شد خط غبار -</p>	

Appendix B.—contd.

Description of building.	Inscriptions.	REMARKS.
<p>Ramkund.</p>	<p>In kund faiz bukhsh bahad kadim bud az bahr mizrae ahal khalq abiar asar us zeatul shahur wa Sanin numand bar jao madé manj ayú shud khat Gobar</p> <p>مہا راجہ بہادر داوین تکیست راء اوون باز از کرم اب بر مکار بہر نجات خلق زنان سکھ رام کنند یا رب بنای دولت و بان استوار کونم تالاب چند سال بنایش اگل گفت سر چشمہ نجات با عالم بکن شمار ۱۲۰۵ -</p>	<p>This plot is known as Ram-kund pond which faces towards west. This inscription on a slab of white stone is on the pillar south of the door.</p>

Appendix B.—*contd.*

Description of Building.	Inscriptions.	REMARKS.
Ramkund.	<p>Maharaja Bahadur daurian Tikait Rai áward baz az karm áb bar mkár bahre neját khalq zenan sukhrám kund yá rah bunai daulat wa-bad wostwar kardam tálab chand sal hunesh agal guft sare chashma nejab ba árame bakun shumár.</p> <p>اُم سَری گنیشاہ نمہہ سَری مہا راجہ ٹیکٹ راے کے ستھان رام کند دھتی تہن ہشیشتا دھومی بھومی تانگ سمب ۱۸۴۸ -</p> <p><i>Om-Sri Ganeshaenamah</i> Sri Maharaja Tikait Rai ke asthan. Ram kund dhate thin basista damue bhumi tang. Samat 1848.</p>	<p>This inscription in Nagri is on the north of the Ramkund door.</p>

Appendix B.—*contd.*

Description of building.	Inscriptions.	REMARKS.
Road golpathar.	<p>بنای این مینار سنگ چارلیس بدم صاحب اند که برای پیمایش ترک شاهوارد این نسب کرده اند این ۱۲۰۳ هجری مطابق ۱۷۸۹ موافق ۱۹۱۶ فصلی -</p> <p>Bunai in minar sang charlse Badam Saheb and ke barai paimaish, turk wo Shāhwārdār ānjān nasah Karde and in 1203 Hijri motaliq 1789 moafiq 1916 Fasli.</p>	<p>This inscription is on the stone pillar in the middle of the road.</p>

Appendix B.—*contd.*

Description of building.	Inscriptions.	REMARKS.
Pucca house of Khapra.	<p>هوالمغنى سرای علی بناء مرلو صاحب در اله آباد قائم نہاد باد ۱۱۹۹ ہجری ۱۷۸۵ مطابق Howal-gani.</p> <p>Sarai ali bunai Marlo Saheb dar Allahabad Kaem bad bad 1199 Hijri motabeq 1785.</p>	<p>This inscription is on the south-eastern wall.</p>
Pucca house of Khapra.	<p>هوالمعزیز الہ آباد شہر ترہمس لا بہادر بنای کرد ۱۱۹۹ ۱۷۸۵-۱۷۸۹ موافق ہجری</p>	

Appendix B.—*contd.*

Description of building.	Inscriptions.	REMARKS.
Imambara.	<p><i>Howal-aziz.</i> Allahabad shahar Toms Law bahadur bunai kard 1199 Hijri moâfiq 1785.</p> <p>هو الله الله بقالم خاص بسم الله الرحمن الرحيم تعالى شانه شاهزاده ايران - لا اله الا كل شيء هلكم الا و جهنة لا الحمد واليه ترجعون كل نفس ذائقة الموت تمدين اليسن ارجعون -</p> <p><i>Howal-alah.</i> Bâqalam Khâs bis- mila-er-rah mane rahim tâlâ Shanhu Shahzada Yiran.</p> <p>La ela ila Kuloshainun hâl kum ila wojohun ta il ulhamb wâlhi tarjaun kulo nafsun zacqtu maut tamadun innosun lirjaun.</p>	<p>This inscription on a stone slab is on the south western wall bordering the road.</p> <p>This inscription in letters is on the tomb of Sahzâdâ Yiran about 20 ft. off the door.</p>

Appendix B.—contd.

Description of building.	Inscription.	REMARKS.
	<p>تاریخ وفات مرحوم محمد یوسف خان با صنعت تمیمہ میات تخرجات (آبجد کے قاعدہ سے تاریخ وفات سمت مرحوم کا نکلیگا۔) حسب حکم شاہزادہ ایران ہوال حاکم الا خبیر ایں است آرام گاہ محمد یوسف خان فرزند بہ تمنا شاہ زادہ قلبی میرزا شاہ زادہ ایران چون محمد یوسف از دنیان گذشت مصردل شد مہتلا درن غم -</p> <p>Tarikh wafat marhum Mahamad Yusuf Khan ba-sanial tanima me'it lakhrajá (abjad ke qacda se tarikh wafat samat marhum ka nikle ga) Hasab hukm hah- zádá Yeran Hawal haki- mul khabis in ast</p>	

Appendix B.—*contd.*

Description of building.	Inscription.	REMARKS.
	<p>aramgáh Md. Yusuf Khan farzand ba-tamana Shah- zada Md. Kulimirzá Shahzada Yeran chun Md. Yusuf az dunia guzasht misr dil shud mubtala dard-o-gam.</p> <p>سر تاج دار چشم هر مردم عزیز صورت يعقوب شد هر دیده ن کاروان حج راتو اور اربيس دفعه زدن در سوائے دل قدم سر زدم کاهش بتاریخ وفات حاتم فم گفت اے اسیر سید الم شد زلیخا را سر دیدار قطع یوسف جم جوشي در چاه عدم -</p> <p>Sar-taj dar chashm har mardum aziz surat Yaqub shud har didanam Kar-wan haj rato aur aubeyas daftan zad dar sarai dil qadam sar zadam kahish ba-tarikh wafat hatim fam guft ai asir said-o-alam shud zulikha ra sare didar qita Yusuf jam jushi dar chah adam.</p>	

افسوس جواني

نونهال جوان به تند باد سر سر حوادث ازل خزان شاده سال
بتاريخ نهم ماه جمادي الاول دو ساعت بروز جمعه ۱۲۶۹ هجري
از دنيان فاني چشم پوشيده رو با عالم بقا نمود كنده بايزود رحمت
كناد بود محبت اهل بيت عليه السلام و تعزية دار سيد الشهيد
عليه السلام مزار افسوس بموض تھال و كلنج وفات نمود خود به مردار
ريذا ۱۲۶۹ هجري

تاريخ هجري از طالع سلمه الالشارات العظيم علامي مولوي
سيد اولاد علي صاحب رفع الہ درجات مطلع گردن چوني لعل ولد
بهاري لعل سنگ تراش در مقام مونگير محله لعل دروازه صنعت
نمود در عشره اوستا شوال المکرم ۱۲۷۰ هجري -

AFSOS JAWAN I.

Nau nehal jawán batund bad sar sar hawádis azl Khezán
shahzade sal batarikh Naham mah jamádul aual do saet baroz juma
1269 Hijri as dunia fani chashm poshida ru ba-álam baqanamud
kunad ba-iz zud rahmat kunad-bud Mohabab ahl baít alehus-
salam wo taziadar syedul shahid aleus-salam bazar afsos bamarz
tehal wo-kulanj wofat namud khud bamurd ir-enan 1269 Hijri.

Tarikh Hijri az tale salamhul ulshadat ul-azim, Alami Moulvi
Syed Aulad Ali Saheb rafic alah darjaib matla gardad, Chumilal wald
Behari Lal sang tarash dar moqám Monghyr mahalla Laldarwaza
sanat namud dar ashra osta sawalul mokaram 1270 Hijri.

Appendix C.

SITES AND CEMETERIES AND TOMBS.

Year of death.	Tomb and monument to the memory of.	Inscription.	REMARKS.			
27th Aug. 1821.	Francis Gillanders.	Sacred to the memory of Francis Gillanders, Esq., many years Collector of Taxes on Pilgrims at Gaya where he departed this life on the 27th August 1821, aged 60 years. A faithful and zealous discharge of public duty secured him the unqualified approbation of Government; an intimate knowledge of Indian character and customs, added to the gentlest manner and kindest heart; with the greatest attention to the wants and comforts of the pilgrims visiting the sacred temples at Gaya, gained him their interest, veneration and regard. Whilst many amiable qualities, a blameless life, and practice of every virtue within his reach, placed him high in the esteem and affection of his friends, by whom this monument is erected to record his worth.				
2 ^d July 1835.	John Wm Ricketts, 2 infant son.	Sacred to the memory of John William Ricketts, who departed this life, the 28th July 1835, aged 43 years. Also to that of his infant son, Charles C. Ricketts. Obiit., 6th May 1835. Aged 11 months and 24 days. Deeply and deservedly lamented. This monument is erected by the afflicted and affectionate wife and mother—Sorat Catharine Ricketts.	Ricketts founded the Doveton College, Calcutta in 1823. He also conveyed the E. I.'s petition to Parliament in 1829-30.			
1857-58	Seamen of the Naval Brigade.	<p>Erected by their brother—seamen to the memory of—</p> <table> <tr> <td>Henry White. James Allan. John Syvret. John Anson.</td> <td>Henry Scatt. Thomas McCauly. Thomas Allen. John Bruce.</td> <td>Henry Draught. George Lemen. James Allen.</td> </tr> </table>	Henry White. James Allan. John Syvret. John Anson.	Henry Scatt. Thomas McCauly. Thomas Allen. John Bruce.	Henry Draught. George Lemen. James Allen.	
Henry White. James Allan. John Syvret. John Anson.	Henry Scatt. Thomas McCauly. Thomas Allen. John Bruce.	Henry Draught. George Lemen. James Allen.				

Appendix C.—*contd.*

No. 1 Company, No. 5 I. N. Brigade, who died of disease while serving at Gaya, during the year of sorrow, 1857-58. "Their warfare is accomplished, Isaiah XL, 2"—

Pvte. Wm. Dighan.
 " Wm. Ekid.
 " P. Eigo.
 " Jivo Francis.
 " Robt. Fields
 " Pk Gallagher.
 " Js. George.
 " Thomas Goodall.
 " Js. Jibbins.
 " P. Gilmore.
 " Hy. Godfrey.
 " Thomas Griffiths.
 " Wm. Haunch.
 " Wm. Hardman.
 " Js. Hardgreave.
 " Dmi. Halus.
 " Jno. Hayes.
 " Wm. Hills
 " Thomas Home.
 " Arthr Horsley.

Pvte. Wm. Hutchins.
 " Wm. Humphrey
 " Robt. Hughes.
 " Geo. N. Johnston.
 " Wm. Idden.
 " Wm. Irvine.
 " Jno. Jones.
 " Js. Johnston.
 " Jno. Johnston.
 " Js. McTaggart.
 " Ths Madge
 " Wm. Murphy.
 " P. Murphy
 " Ths. Murphy.
 " Jno. Moony.
 " Js. McNeil.
 " Js. Nolan.
 " St Potier.
 " Geo. Poole.
 " Hy. Pratt.

Pvte. Js. Pattinson.
 " Wm. Penny.
 " Geo. Ripping.
 " Pk. Rielly.
 " Thos. Roberts.
 " ——— Sergeant.
 " Robt. Skinner.
 " Jno. Smith.
 " G. Sernby.
 " Edwd. Spicer.
 " Geo. Spence.
 " Jno. Tayler.
 " Wm. Tayler.
 " Jno. Underwood.
 " Thos. Watson.
 " Js. Watson.
 " Wm. Wilson.
 " Js. Wooding.

APPENDIX D.

ART AND SCULPTURE.

Extracts from History of Fine Art in India and Ceylon by Vincent A. Smith, M.A. (Dub-et-Oxon) late of the Indian Civil Service.

"The innumerable ancient sites in Magadha or South Bihar and the neighbouring districts, a region much of which is familiar to me, are full of well-executed images, mostly dating from the times of Pala rule, between the eighth and twelfth centuries. The destruction due to Muhammadan hatred of images has been less complete than in the Upper Provinces. Mediaeval Buddhism in its Tantric forms approximated so closely to the Brahmanical Hinduism that even a skilled observer may sometimes hesitate to decide as to the religion for the service of which the image was destined—the Buddhist Tara, for instance, is not easily distinguishable from the Hindu Lakshmi. Although the style of the sculptures is always dominated by the formalism of ritual prescription, artists of exceptional ability and skill could make their powers more or less clearly apparent, and so raise compositions mainly conventional to the rank of works of art. A few specimens which possess merit greater than ordinary have been selected from the mass.

A eighth century image. A basalt image of the Buddhists Bodhi Satva, Avalokitesvara or Lokanatha from somewhere near Gaya is of special interest because of its early age, as indicated by the script of the so-called "Buddhist creed" engraved upon it which is assigned to the eighth century. The



The Scene in the Indra Salla Guha.



extravagance of the representation with six arms proves the influence of Tantric notions, while the treatment of the drapery and the minor worshipping figures connects the work with the art of the Gupta Period. The sculpture is of only moderate quality, but the mechanical execution is excellent.

An elaborately decorated seated Buddha, of like material from Kurkihar in the same region, similarly proved by its inscription to date from the ninth Century, carries on the history. The folds of the drapery are marked by formal lines, and the resemblance to work of the Gupta Period has disappeared. The details are wrought with the highest possible finish, but the type was too rigidly determined by rule to allow the sculpture much scope for the exercise of his taste.

THE TWO GREAT IMAGES.

One of the most elaborate and beautiful products of *Gandhara Art* is the relief panel (1) The Visit of Indra. from Loriyan Tangai in Swat (3 feet 10 inches \times 2 feet 8 inches) representing the visit of the god Sakra (Indra) to Buddha while seated in a cave near *Bodh-Gaya* which should be contrasted with the totally different presentation of the same subject in the archaic sculpture in the Mathura Museum. Here the central figure has sweet, calm dignity, while the numerous subordinate figures and the scenery are rendered with much grace and beauty. The device of exhibiting wild beasts looking out from their dens as a conventional indication that the scene is laid in a wild mountain country is not uncommon in early

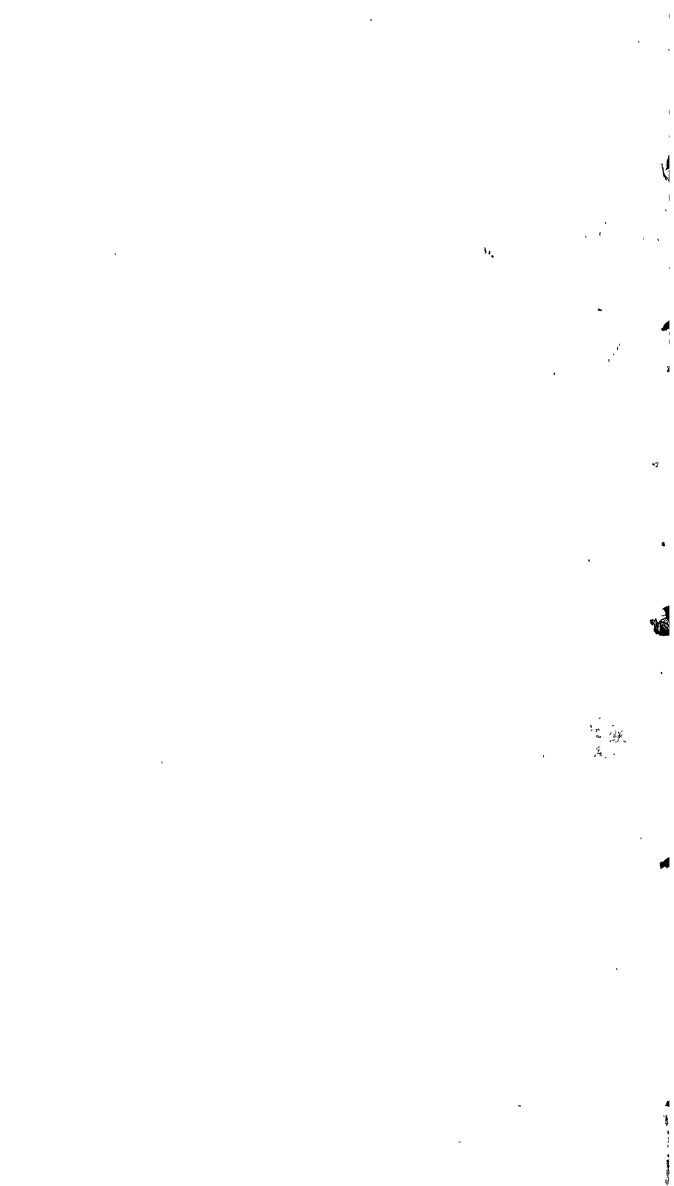
Indian art, and occurs more than once in sculptures of Gupta age.

The meaning of the composition is explained by Grünwedel—The Swat sculpture represents the visit of Sakra and his retinue, with the Gandharva harper Panchasika to the Buddha while he was living in the Indrasailaguha, a cave near Bodh Gaya. The entrance of the cave is surrounded by flames to represent the glory of the Teacher, “resplendent with a halo of many colours, extending to a fathom’s length all round his person.” Above and below, the birds, beasts and trees indicate the isolation of the place. Indra appears as a royal personage on the right, doing reverence to the ascetic, with his parasol-bearer close behind, and the Devas (minor deities) of his train beyond on both sides. His peculiar crown or head dress is very similar to what we find also in the Mathura sculpture. The figure of the Gandharva musician on the other side has been much damaged by the fracture of the stone, but his harp is still visible.

It is impossible to omit notice of the remarkable sculpture 2 feet 8½ inches high representing the Emaciated Buddha or, more accurately, Bodhi Sāttva in the Lahore Museum, excavated from the ruins of a monastery at Sikri in 1889 which is the most notable known example of the treatment of a repulsive subject. It depicts the Master as he sat at Bodh Gaya making the vain attempt to attain by the severest austerity that supreme knowledge which did not come to him,



The Emaciated Buddha.



according to the story, until he abandoned the practice of self-torture. The subject is sometimes treated by Chinese and Japanese artists in another fashion, as may be seen in the South Kensington Museum and the Musée Guimet. The Brahmanical parallel is Bhiringi, an attendant of Siva, who 'was a model ascetic, and fasted so continuously that he became not only emaciated, but a living skeleton. He is so represented in the sculptures of the caves of Elephanta near Bombay.'

APPENDIX E.

MODERN DEVELOPMENTS.

Communications.

(1). *Railways* :—The district is well served by the East Indian Railway, and its branches :—The Patna Gaya Railway and South Bihar Railway. The Patna Gaya line, serves Jahanabad and the north of the district. The South Bihar Railway serves Nawada and the east of the district. The Mogulsarai Gaya line with the Daltonganj Branch from Barun serves the West and South-west while the Grandchord Line serves the South-east.

(2). *Roads* :—The district now is intersected by a good net-work of roads. The central and southern parts of the district are well served by metalled roads. There is, however, dearth of metalled roads in Jahanabad Sub-Division: though in Jahanabad itself the roads are metalled. The three chief roads before were—

- (1) Gaya to Daudnagar ;
- (2) „ to Sherghati ;
- (3) „ to Nawadah ;

with a total distance of 97 miles, 16 of which were only metalled, now the following table shows the development of metalled and unmetalled roads :—

	Miles.
(a) Maintained by Public Works Department—Metalled road ...	67
(b) Maintained by District Board—	
Metalled road	210
Unmetalled roads	1,341

(3). *Water Communication*.—A certain amount of traffic is carried on the Patna Canal mostly in bamboos and a small steamer also plies. Ferry boats are available for crossing the bigger rivers when in flood at a few places.

(4). *Post and Telegraph Offices* :—There are 81 Post Offices and 12 Telegraph Offices now in the district.

(5). *Inspection Bungalows* :—There are now 24 Inspection Bungalows and 2 Dâk Bungalows kept up by the District Board. The Public Works Department have three Bungalows on the Patna Canal and four on the Grand Trunk Road.

(6). *Rates of Conveyance* :—A variety of conveyance are used in Gaya. Those classed as Taxies, hackney-carriages and Ekkas. These can be had at the Gaya Railway Station—Carriage Stands are, (1) on Oldham Road near Doctor Chaterjee's Dispensary, (2) near the Hospital, (3) near the Old Jail Compound, (4) near Ramsagar Tank, (5) at Chanchowra. Motor lorries run on Gaya to Sherghatty Road, Palmerganj Railway Station to Aurangabad and Daudnagar to Obra only.

12 annas per hour is charged by the 2nd Class carriage according to Municipal Schedule, but there is no fixed charge and one has to settle with the Garrywallas beforehand.

No tariff exists for Motor Cars which ply for hire. Travellers should arrange beforehand with the driver.

Starting then from the condition of inaccessibility found by Dr. B. Hamilton as was described by him in 1812 "during the rainy season all internal commerce is at a complete stand, as the roads are then so bad as not to admit of even cattle travelling with back loads," or the wretched condition in 1821 of the original Patna-Gaya road *viâ* Khizi Sarai and Hilsa described by the then Collector "as was impassable," we come in 1918 to the above-mentioned state of things (as described by Mr. Tanner, I. C. S., in his Final Report of the Survey and Settlement operations in the district of Gaya):—Five Railways in existence, a Canal on which a steamer plies, tapping the trade of the western side of the district—a number of telegraph lines—an extended system of road communications with motor-lorries and busses leading to all the important trade centres—a good supply of bungalows for the use of travellers:—Certainly not a bad record of development for a country yet almost exclusively agricultural.

Trades and Industries:—"Daudnagar, Arwal and Jahanabad were at one time important centres of the sugar, paper and cloth industries. The brass vessels of Nabinagar, were in good repute, while the manufacture of carpets at Obra may be said to be still flourishing. But there is at present day no trade that is of sufficient local importance to influence in any respect the agricultural conditions and none, therefore, which needs to be considered in a report of this nature." This was said by Mr. C. J. Stevenson-Moore, I. C. S., in 1898 in his Final Report of Survey and Settlement of the several estates in the district of Gaya:—while Mr. Tanner in his Final Report of

1918 on the Survey and Settlement Operations in the district of Gaya writes thus,—“The principal towns are the Municipalities of Gaya, Daudnagar and Takari; the Sub divisional Head Quarters Jahanabad, Aurangabad, Nawadah and Sherghati. Besides these there are important markets at Arwal, Rafiganj, Fatehpore, Raniganj, Rajauli, Warslyganj and Haswa. The principal articles of trade are the products of agriculture and the industries are very few. The lac and mica industry have increased in importance owing to the war, and it is satisfactory to find that the actual cultivation of lac have participated in the increased prices and the rise in prices has not been wholly due to middlemen. There is undoubtedly a large amount of mineral wealth in Gaya and the exploitation of this sooner or later will develop into a considerable Industry.” The following extracts from the Mineral Resources of Bihar and Orissa by Dr. L. Leigh Fermor, O. B. E., will be found profitable reading at this stage :

The Mineral resources :—(1) Mica :—Within this province is situated, the Bihar Mica belt the most important mica field in the world, accounting as it did during the quinquennial period 1914 to 1918 for 82 p. c. of the total Indian production and some 55 p. c. of the total world's production. This belt runs in E. and N. E. direction through the junctions of the Gaya, Hazaribag and Monghyr District ;—

	1914 cwts.	1915 cwts.	1916 cwts.	1917 cwts.	1918 cwts.
Gaya ...	5,012	4,810	4,749	5,837	6,855

(2) *Rare Minerals :—*In the Gaya District Columbite with a specific gravity ranging from 5.28 to 5.52 is found at Abraki Pahar near Singar in association with pitchblende, triplite and monazite.

(3) *Soda Compounds*:—There are said to be extensive deposits of Soda efflorescences particularly at several places to the South of Nawadah in the Gaya District.

Then again says Mr. Tanner in his Final Report mentioned above—"The blanket industry for which Gaya is famous is thriving and advertisements from Obra, one of the centres, are to be seen daily in the Calcutta papers. The sugar industry is one that would appear capable of development Experience has shown, however, that the manufacture on a small scale of refined sugar cannot compete with imported sugar. It is possible, however, that manufacture on a large scale with modern method would meet with more success."

POPULATION.

The population of the district in 1872 at the time of the first census was 1,947,824. In 1881 it was 2,124,682 and in 1891 it was 2,138,331. The period 1891-1901 was especially unhealthy and its close was marked by a heavy mortality and panic due to plague. The period 1901-1911 was also marked by plague epidemics which were severe in the years 1904-08. The increase in spite of this and a net emigration of 16,000 since 1891 shows a return to more normal conditions.

The females slightly out number the males, the excess being most marked among the Mohame-dans. Among the higher castes of Hindus the males out number the females.

The total number of the population engaged in agricultural or pastoral occupations or dependant on those so engaged is 1,611,449 forming over 74 p. c. of the total.

Protection from Famine and Floods:—The modern improved communications and protection by canal irrigation always effected in equalising prices and relieved the intensity of distress in tracts where crops entirely failed

Out of 3 serious floods since last 20 years, the flood of 1917 was the worst. The material damage to houses and bridges was great but the loss of life comparatively small owing to untiring efforts of the then Collector Mr. J. A. Hubback I. C. S., to whom amongst other works of protection, a permanent way bridge on river Phalgoo owes its existence.

ABOLITION OF A GRIEVANCE.

The Gaya taxes:—The taxes collected at Gaya from pilgrims, octroi or gangue duties and other sources were of considerable importance upto the latter part of the 18th Century. There are three classes of pilgrims (i) darshani those who visit only 35 places (ii) khapar those who visit all the 45 places (iii) ekodista those who visit only three places. The gangue duties were abolished in 1790

The pilgrim taxes were finally abolished in 1839.

AGRICULTURAL.

Of the total area 60 per cent is cultivated, 55 per cent of the cropped area grows winter crops, 60 per cent, rabi crops and the percentage sown in the Bhadai harvest, is 9 percent.

The average incidence of the cash rents paid by Raiyats with rights of occupancy is 6/1/1 per acre.

Water works and Medical:—The water works in the Town have been completed in 1914 by Mr. J. T. Whitty I. C. S., C. I. E., the then Collector and the Chairman, Municipality, who established a Lep erAsylum in addition to the existing Pilgrims Hospital. There is also a Veterinary Hospital.

APPENDIX F.

MINERAL WATERS.

Although Rajgiri Hills (Dharwars) fall in the District of Patna, I think a description of the hot springs of Rajgiri Hills and its water, may be useful to the readers who would like to visit the place so close to the district of Gaya.

Springs are found at two localities Rajgir (100°—110° F) and Tapoban (100°—16° F) and the water of the former locality are given as tasteless. These springs are located on the Dharwars close to horn-stones and jaspers.

Results of analysis of water from Rajgir Hot spring—

		Brahma Kund.	Shapta Dhara.
CHEMICAL Analysis.			
Temperature	...	108.7 F.	107.6 F.
Colour and Appearance	...	Transparent	Transparent.
Smell	...	nil	nil
Reaction	...	acid	acid
		Parts per 100,000	Parts of water.
Carbonic Acid gas (free)	...	36.96	11.44
Ammonia free	...	nil	nil
Ammonia albuminoid	...	nil	nil
Temporary Hardness	...	3.50	0.75
Permanent Hardness	...	2.25	2.26

				Brahma Kund.	Sapta Dhara.
Nitrates as Nitrogen	...	...	...	0'012	0'012
Nitrites	...	...	...	nil	nil
Sulphates	...	...	...	traces	traces
Chlorine	...	...	...	0'70	0'70
Phosphates	...	...	...	nil	nil
Iron	...	...	...	0'020	0'025
Organic matter	...	...	...	nil	nil
Total Solids	...	...	...	7'2	5'2
<i>Barteriological Analysis.</i>					

I. *Brahma Kund.*—Total colonies per c. c. at 37.°C=180
Bacilli of the coli group have been
detected in 0'1 c. c. of water and
upwards

II. *Sapta Dhara.*—Total colonies per c. c. at 37.°C=20 No
coli have been detected in 60 c. c. of
water.

On account of high percentage of free carbonic acid gas the
water is beneficial for stomach troubles.

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Author— Sinha, Manoran
Jain

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